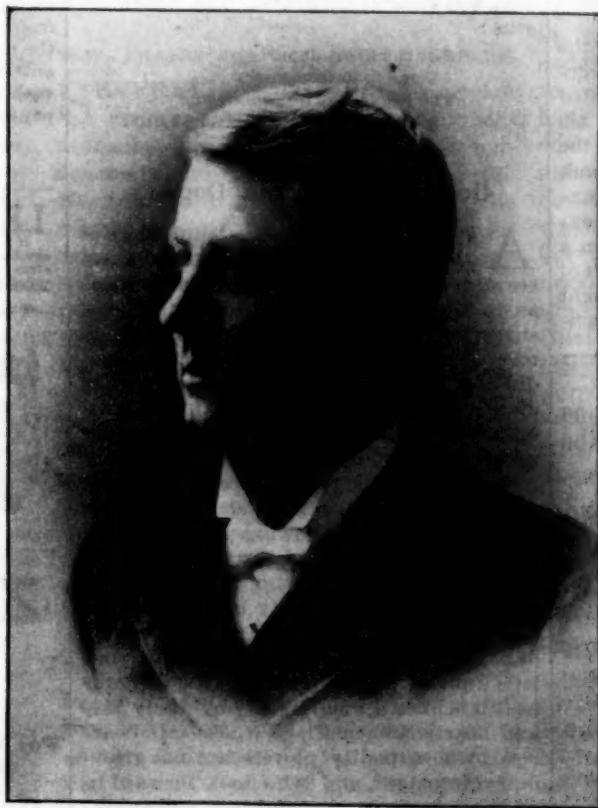


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Zion's Herald

WEDNESDAY, SEPTEMBER 4, 1901



REV. JAMES WHITFORD BASHFORD, D. D.
President of Ohio Wesleyan University

E. W. MOORE

A Noteworthy Dedication

VERY much more than a local interest attaches to the dedication of Valley View Memorial Chapel, near Cliff Seat, Ticonderoga, N. Y., Aug. 25. The chapel is a small stone structure, that will seat 130 people and cost \$3,500. The building is a gem in architecture and a model of convenience. What it means to this community is shown in the fact that until it was constructed the people had no other place for public worship or for funerals except the rude school-houses and their own homes.

The windows of the chapel are all memorial and beautifully artistic and expressive. Two of them are in memory of Mr. and Mrs. William H. Cook and Joseph Cook, contributed by Mrs. Joseph Cook, and in memory of Harvey H. Moses, contributed by Mr. D. P. Ludington, of Springfield, Mass. The pulpit of quartered oak was arranged for by Joseph Cook after his return to Cliff Seat last May. The interest and value of it lies in the fact that there is placed in the front a stone a foot square in which a cross is diagonally inserted. This stone was lying at the intersection of the walks in the Garden of Gethsemane when Mr. and Mrs. Cook visited this sacred spot in 1881. Everything is so carefully guarded in the Garden that it is impossible to bring away even a leaf from one of the olive trees, but this stone was purchased from one of the monks in charge.

The services of the chapel are under the combined control of all the evangelical denominations. The enterprise originated with Mr. Horace A. Moses, who, with his uncle and partner, Mr. B. D. Rising, of the Mittineague Paper Company, Mass., both leading Methodist laymen, have made exceedingly liberal contributions to the expenses involved. Mrs. Joseph Cook, in a letter, writes: "It is greatly to the credit of Mr. H. A. Moses, who was born and brought up in this Valley, that, absorbed in busi-

ness as he is, he should remember the needs of this rural community and put through this enterprise."

The dedicatory exercises were participated in by Rev. D. W. Easton (Methodist), of Ticonderoga; Rev. A. C. Skinner (Methodist), of Springfield, Mass.; Rev. J. W. Ashworth (Baptist), of Ticonderoga; Rev. H. R. Titus (Congregational), of Ticonderoga; Rev. M. J. Osteyee (Methodist), of Nelliston, N. Y. The sermon was preached by Rev. L. C. Partridge (Methodist), of Hague, on Lake George. The hymn of dedication was written by President J. E. Rankin, of Howard University. There was a large attendance, and it was an unusually interesting and impressive occasion. Horace A. Moses, Mrs. Joseph Cook, Mrs. H. H. Moses, Leonard Densmore, Mrs. W. J. Bryan, and W. H. Shattuck, are the first trustees of the chapel.

This chapel will be of special and tender interest to many because so near to the summer home of the late Joseph Cook, and because his dust rests only a little way from it. "A little lower than the chapel, on the crown of a gentle acclivity, the first burial in the newly consecrated grounds near the burial-place of Mr. Cook's ancestors, the body of the valiant Christian warrior was reverently laid." On the day of the dedication the "In Memoriam" hymn, written by President Rankin, was sung at his grave. The hymn begins:

"For the great departed,
Gone to long reward,
The brave, the lion-hearted,
We praise, we praise Thee, Lord!"

Good Work of the Doctors

AT no time since the first diploma was issued to a doctor have medical researches been so numerous and so fruitful as in recent years. And the triumphs of surgery have been dazzling. The benefactors of humanity who have devoted splendid abilities to the prevention and cure of diseases and to the relief of pain and misery are found in no small numbers in every progressive nation. They have swept away many old unsound traditions and destroyed many antique fetiches and delusions. Intelligent people are taking better care of themselves than their forefathers did, and they go through life with fewer physical afflictions. The mortality figures are falling off in most of the well-known centres of population, and in this period the Psalmist's limit of threescore and ten for vigorous health is looked upon lightly by many hale and hearty octogenarians whose minds are clear, whose bodily powers are not grievously impaired, and who look forward to additional years of usefulness and enjoyment.

The physicians and the surgeons have thrown floods of light upon many things in the causes and the treatment of the maladies which attack mankind, and have cleared up many a mystery. Their self-sacrifice and zeal for the benefit of the race are worthy of the heartiest praise. And in what age were there so many heroic men and women who were willing and even eager to brave death in submitting to experiments with the virus of yellow fever and other diseases? What higher and nobler types of courage and devotion can be thought of than those whose lives have been cut short in the course of the infection tests in Cuba? No forlorn hopes were ever made up of braver souls. — N. Y. Tribune.

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TOO MANY IRISH MEMBERS

SINCE the British Parliament was rogued, there has been a steady development of sentiment in favor of reducing the number of Irish members of that body. It is pointed out by the advocates of the movement that of the three populations represented in the House of Commons, Ireland, the smallest, returns 103 members; Scotland, with a slightly larger population, only 72; while the Administrative County of London and the rest of England, having a population considerably larger than Ireland or Scotland, returns only 62 members. Scotland has one member for every 62,000 inhabitants, Ireland one for every 43,000, and London only one for every 73,000, thus giving six Irishmen as much legislative power at Westminster as nine Scotchmen or ten Englishmen. Aside from the Boer war the redistribution of representation is the leading issue in English politics. The promoters of redistribution hope to cut the Irish delegation down to about 73, and thus curb their power. Leaders of the Irish party are vigorously opposing the movement.

ANTI-VICE CRUSADE IN LONDON

PREPARATIONS are being made for a most extensive crusade against vice in London. More than a thousand prominent persons, representing every borough in the metropolis, have associated themselves together for this purpose. They will undertake to repress public immorality, disorderly houses, obscene language, pernicious pictures, publications and plays. The crusaders have humanely and wisely announced their readiness to provide homes for unfortunate women willing to earn an honest livelihood. Movements of this kind usually fail in accomplishing permanent good because they do not include plans for the support of those who are willing to abandon vice. This effort, however, seems to be in the hands of men who have good sense along with their desire for purity, as is shown by the names of the chief promoters: Lord Roberts and Lord Wolseley, the Bishop of London, Lord Kinnaird, Archbishop Vaughan, Archdeacon Wilberforce, Sir W. H. Broadbent, M. D., Sir Dyce Duckworth, M. D., Sir Douglas Fox,

Canon Gore, and Rev. Hugh Price Hughes. Twenty-nine centres of work have been opened, covering the whole of London. Magistrates have promised to enforce the law with inflexible rigidity. In speaking of the movement Bishop Barry, vice-chairman, said: "The social sins and miseries of London have a firm hold on the community. Unabashed and aggressive immorality has assumed the dimensions of a vested interest and an international trade. While we do not profess to be able to compass the suppression of immorality, we hope, with the help of God, to redeem London from the reproach of being an open market for body and soul."

NEW PHASES OF THE NEGRO PROBLEM

SEVERAL recent occurrences are fraught with more than ordinary significance because they indicate new tendencies in public opinion affecting the Negro problem. One feature is that the colored business man is attracting an increasing amount of attention and is correspondingly growing in the respect of white people. The convention of Colored Business Men in Chicago proclaimed emphatically that the Negro possesses financial ability, as was shown by the exhibit and reports. Americans have great respect for the money-maker, and this feeling will operate powerfully in destroying race prejudice. Another phase is that a Mississippi preacher — Rev. Quincy Ewing, of Greenville — evidently well educated and of social standing, has preached openly and aggressively in opposition to the barbarous practice of lynching Negroes. His utterances carry conviction because he is a traditional "Southerner," but singularly free from narrowness. Still another indication of the same kind is that Sheriff North, of St. Clair county, Ala., refused to surrender a Negro convict, and in the struggle to protect his prisoner shot down two men in the lynching mob. For once at least mob law was defeated. A grand jury in Elmore County, the same State, has indicted a number of lynchers — the first returned in that State for many years. Witnesses who refused to testify were sent to jail for contempt by Judge Enson. The drift of sentiment regarding Negro disfranchisement, as indicated by conventions and in newspaper articles, is decidedly against disqualification because of color. Northern public opinion seems to favor educational or other restrictions if applied impartially to both whites and blacks. There is decided disapproval of any plan that deprives the Negro of the right to vote merely because he is black. In the matter of education the rising generation of blacks is responding eagerly, when opportunity is offered, to the urgent appeals of the leaders of

their race to fit themselves for some useful and remunerative occupation. In spite of the lynching and burning of Negroes and other indications of a passionate race hatred, the American public may yet take comfort in the fact that new and powerful forces are at work helping the "brother in black" to achieve the completion of his emancipation.

AN ANCIENT FRESCO DISCOVERED

A DISCOVERY of great importance from a historical as well as an artistic point of view has been made in Rome. It consists of fine frescoes, which were found in the ancient basilica of St. Cecilia. While repairs were being made in the choir a heavy wainscoting, which had been erected in the sixteenth century, was removed from the wall facing the high altar. Beneath the thick layer of dust the outlines of the paintings were discovered. A government inspector of fine arts made an examination, during which he attributed the work to Giotto, but after a closer examination did not hesitate to say that the artist was Pietro Cavallini, a contemporary and friend of Giotto. The pictures represent Christ in glory, seated on a throne placed in a purple aureole, and surrounded by angels — four on each side. They were covered with the wainscoting in 1527 by the Benedictine nuns. Thanks to the patience and skill of an expert, the paintings are being ably restored.

HOW A HANGMAN FEELS

THERE is something terrible in the thought of being a headsman or a hangman, and yet one cannot help wondering at times just how it feels to be an executioner. It is difficult for most people to draw the distinction between legal killing and murder. In England and other European countries the executioner is looked upon with dread even by those who may never have need of his services, and in the United States the professional hangman is regarded with similar feelings and to a considerable degree withdraws from society. The effect of such a life on the hangman himself is painfully illustrated in the strange case of Amos Lunt, the famous hangman of San Quentin, California, who went mad as a result of his grewsome duties. For seven years he filled the office of State Executioner, and during that time he hanged nineteen murderers. It was Lunt who officiated at the execution of Theodore Durant. He was known as a man of iron nerve. One forenoon he hanged three men, and then sauntered from the execution room smoking a cigarette. Despite his seeming indifference, it was known by many of his intimate friends that he secretly brooded over his work. At length the strain became

unbearable; one morning the iron nerve snapped suddenly and he became a hopeless madman. He was sent to the Napa Insane Asylum, but with the darkening of the brain came a decline of health which, it is expected, will soon result in his death.

STATUS OF STEEL STRIKE

AT the time of going to press last week the situation was at a crisis. President Shaffer of the Association had consented that President Burns of the Knights of Labor and other interested labor leaders might approach President Schwab with a plan for arbitration. During the past week Mr. Schwab has been seen and has flatly refused to have further negotiations with the steel workers. The steel masters are gradually reopening mills, and are conducting a school for the instruction of men for the purpose of starting other plants. There are indications of dissension among the lieutenants of President Shaffer, who charge that his course is ruining the Association. The strike may be declared off or collapse before the week ends.

ETHNOGRAPHIC SURVEY OF INDIA

THE Government of India is preparing for an ethnographic survey of that country, which will give to the world a fresh fund of information about the peculiarities of the native tribes. The survey will include a systematic description of the history, structure, traditions, and religious and social usages of the various tribes and castes; measurements directed to determining the physical types characteristic of particular groups; photographs of typical individuals, and, if possible, of archaic industries. The work will be carried out according to the plans suggested by Sir Michael Foster on behalf of the British Association, under the general supervision of Census Commissioner Risley. Owing to the immense population and savage character of some of the native races, the census will require men of endurance and courage. There are tribes back in the mountains of India that are far removed from the civilizing influences of the government, and but little exact information about them is available. Scientific men are confident that much data of value to mankind generally will be gathered during the survey.

CO-OPERATIVE INDUSTRY IN RUSSIA

RUSSIA is seldom thought of as a country interested in the welfare of workingmen. While this may be true of the high-class officials, it appears that there are some men of intelligence, insight and foresight in that country who realize how much depends upon the prosperity of the industrial workers, and are doing what they can to help them. In this connection mention may be made of the efforts of N. B. Levitsky, a member of the aristocracy, who is devoting himself to the organization and encouragement of "artels"—co-operative industrial organizations. The artiel is composed of workers engaged in identical or related industries, who work entirely on a co-operative basis. All earnings go into a common treasury and are subsequently divided, each receiving a share corresponding to the value of his labor. The profits of a contractor are thus divided between the workers and the

person having the work done, and both are thereby benefited. The members choose their own foremen and leaders who act for the association in making contracts. It is apparent that such arrangements give the worker the pride and interest in his occupation that comes from being in business for himself. The associations are regulated by a general law which provides for their incorporation and defines their pecuniary responsibility. Mr. Levitsky is reported to have organized a large number of these associations, and all are flourishing.

ORIGIN OF MANKIND

THE American Association for the Advancement of Science is an organization composed of distinguished scientists, many of whom are connected with well-known institutions of learning. They held their annual meeting last week in Denver. According to daily press reports, the Association is largely in favor of the scientific doctrine that mankind sprung from more than one pair of parents, and that, therefore, the claim of common parentage should be classed with fables. Prof. W. J. McGee was the leader in the argument against common parentage. He was opposed by Prof. George Dorsey, curator of the anthropological section of the Field Museum at Chicago, and Prof. Frank Russell, of Harvard, both of whom defended Adam and Eve. The report is, that in spite of this able defence the rest of the members favored the views of Prof. McGee; and there the matter rests.

MISERIES AND PERILS OF MONARCHS

"UNEASY lies the head that wears a crown," is being freshly illustrated in Europe, where at least three sovereigns are living in daily dread of assassination. They are the Czar Nicholas of Russia, Emperor Francis Joseph of Austria-Hungary, and the Sultan Abdul Hamid of Turkey. To this list may be added the name of the Emperor William of Germany, who has an occasional attack of fear that some unknown person is watching for an opportunity to kill him. There are doubtless others, but the three first-named are attracting special attention just now. This week the Czar is making his promised tour of prominent cities en route to France, where a hysterical welcome awaits him. Russian police and detectives guard him everywhere he goes. All suspects are promptly arrested. The Czar and Emperor William will meet at sea off Dantsic, the Emperor William remaining on board the German imperial yacht, "Hohenzollern," during the manoeuvres. As a matter of convenience and safety a special railway station has been built near the wharf, so the train bearing the Emperor William may stop quite close to the bridge leading to the imperial yacht. A high wooden fence will also be built as a further precaution. The Emperor Francis Joseph may not rule over a very extensive domain, nevertheless he has been marked for assassination. An anarchist was recently arrested at Debreczen, Hungary, who had in his possession letters threatening the life of Francis Joseph. Perhaps the most completely terrorized ruler in all Europe is Abdul Hamid, the crafty

and bloodthirsty tyrant of the Turks. His special dread now is the Young Turkish party, whose leaders have headquarters in Paris. It was fear of permitting easy access of conspirators from France that was the real cause of the recent trouble between the Sultan and M. Constans, the French Ambassador. Georges Doreys, son of the late prince of Samos, and an ex-Turkish minister and ex-governor of Crete, wrote a book entitled, "The Private Life of the Sultan," which is being translated into most of the European languages. For this he was condemned to death by a Turkish court, but evaded arrest and is now in Paris, working with the Young Turkish party. The Sultan tried to have the book suppressed in all European countries, and actually succeeded in doing so in Sweden. The book will be brought out in the United States.

CHANGES IN IMMIGRATION

NOT only has there been a decrease in immigration from European countries to the United States during the last twenty years, but there has also been a marked change in the character of the immigration. There are fewer Scotch, Irish and English, and more Hungarians, Russians, and Italians coming to this country than in former years. Also the present immigration is made up more largely of detached members of families in place of entire households, as was the case during the flood-tide of immigration twenty years back. Last year the male immigrants outnumbered the female more than two to one, with the exception of Ireland alone, which furnishes more women than men. A comparison of figures for 1882 and 1901 at once reveals the changes that have taken place in the origin of the streams of humanity flowing toward the United States. We herewith present a table prepared from official returns of the Immigration Bureau and printed in the *Springfield Republican*:

	1882	1901
Immigrants from all countries,	788,992	487,918
Austria Hungary,	29,150	113,390
Germany,	250,630	21,651
Denmark,	11,618	3,655
France,	6,004	3,150
Italy,	32,159	135,996
Netherlands,	9,517	2,349
Norway,	29,101	12,248
Russia,	21,590	85,257
Sweden,	64,607	23,331
Switzerland,	10,844	2,201
England,	82,394	12,214
Ireland,	76,432	30,561
Scotland,	18,937	2,070

In the opinion of the *Republican* the immigration of the present, in its contribution to the national growth and stability, compares poorly with that of twenty years ago.

SHIFTING PHASES OF THE BOER WAR

NEW phases of the South African war partake of the nature of a tragedy. There appears to be little fighting, which is due largely to the exhausted and depleted condition of the Boers. Still, owing to the difficulties of the country, which are entirely in favor of the Transvaalers, the British have been unable to make the final captures necessary to end the campaign. The Boer commanders have defied General Kitchener's proclamation that after Sept. 15 he would

treat all Boers as highwaymen, and show no signs of yielding. Meanwhile President Krueger, who is still in Europe, is considering the matter of issuing letters of marque to all who wish to fit out privateers against British shipping. He has had the matter under consideration for some time, but thus far has been restrained from such action by European advisers. However, he threatens to issue such letters in case Gen. Kitchener carries out his proclamation. Meanwhile in England there is an increase in the feeling and activities of Boer sympathizers, and gloom over the long-drawn-out conflict is deepening among all classes.

SOUTH AMERICA

WHILE there has been no open break between Venezuela and Colombia, the situation grows more critical each day. The revolutionists, especially in Colombia, are becoming more active, and at this writing are besieging Bocas del Toro, one hundred and forty miles west of Colon. President Castro is reported to have sent to Europe for more arms. Not only are Colombia and Venezuela on the verge of war, but disturbances are threatened in other South American States. There is a momentary calm in Ecuador, following the inauguration of General Plaza as president, which occurred last Saturday — who, by the way, is a brother of General Julio Plaza, one of the men interested in the rebellion in Colombia. How this will affect the general situation is not now apparent. Peru may be thrown into a turmoil by the resignation of the cabinet in consequence of the legislative tangle which exists. Brazil is seething with discontent and may soon be compelled to face a revolution. European Powers are watching the developments with keen interest, which is intensified by a strong suspicion that intervention by the United States to prevent war between Venezuela and Colombia would merely be a pretext to establish sovereignty over South America.

A STRANGE AFRICAN BEAST

LOVERS of animals will be deeply interested in the "Okapi," the strange creature discovered in the Congo forest by Sir Harry H. Johnston, special commissioner for Uganda, British East Africa. From the mounted skull and skin of one of these animals recently set up in the British Museum, London, a very good idea of its appearance while alive is obtained. It is the size of a large stag, minus horns, but with cloven hoofs, and appears to be a cross between a zebra and a giraffe. The neck is like that of a deer, but tapering and very graceful; the head is symmetrical, with large, broad ears and large eyes. The coloring is vivid — cheeks and jaws yellowish white, neck dark, forehead deep red chestnut ranging from vinous to black, ears the same, fringed with black; black line down the bridge of the nose to the nostrils, muzzle sepia with faint rim of reddish yellow hair round the upper lip; neck, shoulders and back range in tint from sepia and jet black to rich vinous red, belly blackish, tail bright chestnut red with small black tuft; the hind quarters, hind and fore legs are either white or pale cream color,

touched with orange and boldly marked with purple-black stripes and spots like the zebra. Being distinct from anything known to zoologists, the "Okapi" has been constituted a separate genus by Prof. Ray Lankester, to which he has given the name "Ocapia."

LABOR DAY OBSERVED

LABOR DAY was generally observed throughout the United States on Monday of this week by a general holiday, parades, and public gatherings in the large cities. Special significance was given to the observance by the agitations among wage-earners, the steel strike, and other difficulties between capital and labor that may develop into serious conflicts. In spite of these ominous signs, however, with possibly one or two exceptions, the tone of the Labor Day speeches was hopeful and optimistic.

DEVERY DEFIED

ONE solitary patrolman in New York has done more to cause consternation among the higher officials than all else that has been done up to this time. Deputy Commissioner Devery fined Patrolman Edward O'Neill thirty days' pay for enforcing the Sunday liquor law, whereupon O'Neill openly defied the chief in the presence of other members of the force, among other things declaring that he had been transferred six times because he refused to pay \$25 for the privilege of being let alone. O'Neill at once laid the matter before District Attorney Philbin, who is investigating this new phase of the police scandal. Devery was wild with rage over the defiance, but cannot do anything because O'Neill has the law and public sentiment on his side. His virtual instructions to the police at the trial of O'Neill to disregard the Sunday laws may lead to his indictment. O'Neill told a pitiful story of persecution by his superior officer which began when he arrested a saloon-keeper for violating the excise law. It is thought that many other patrolmen could tell a similar story if they did not fear the consequences. The District Attorney has gathered a large mass of evidence in the cases of alleged neglect of duty previously mentioned, which will be laid before the September grand jury.

THE SULTAN MUST PAY

EVIDENTLY fearing the consequences of a conflict with France, the Sultan of Turkey asked the French Government for a renewal of diplomatic relations, and at the same time appealed to Germany to act as arbitrator. It is understood that Germany will advise the Porte to settle with France as soon as possible. Munir Bey, the Turkish Ambassador to France, in spite of the rupture between the governments, returned to Paris and on Sunday held a *fête* in the most open way at the Turkish embassy in honor of the anniversary of the Sultan's accession to the throne. He was at once requested to leave France, and forthwith departed for Switzerland. France is very belligerent, and is determined to compel the Sultan to pay in full. Unless he yields shortly, he will find the bill against him increased by a

number of other claims of Frenchmen. The latest is that a naval division will be ordered to Turkish waters at once.

MASSACHUSETTS PROHIBITIONISTS

MASSACHUSETTS Prohibitionists held their State Convention in Tremont Temple, Boston, on Monday of this week. A platform was adopted and candidates for State offices nominated. At the banquet and ratification meeting at night the principal addresses were made by Hon. Oliver W. Stewart, chairman of the national committee, and by Sheriff Pearson, of Maine. Mr. Pearson was greeted by applause and waving handkerchiefs. In his address he gave many incisive and sometimes laughable descriptions of "how prohibition prohibits in Cumberland County, Maine." The State ticket nominated is as follows: For Governor, John B. Lewis, Jr., of Reading; Lieutenant-Governor, William H. Partridge, of Newton; Secretary of the Commonwealth, F. W. Clark, of Boston; Treasurer, George E. Batchelder, of Lynnfield; Auditor, John H. Smith, of Dalton; Attorney-General, Allen Coffin, of Nantucket.

EVENTS WORTH NOTING

Forty-five Scandinavian laborers were killed and fourteen injured in a railroad disaster on the Great Northern at Nyack, Mont., last Friday night.

In New York, Aug. 31, a Chinaman made application for first citizenship papers. He is the first of his race to apply for citizenship in more than three years.

The British battleship "Exmouth" was launched at Birkenhead last week. She is of 14,000 tons displacement and is expected to develop a speed of nineteen knots an hour.

Vice President Roosevelt preached "lay" sermons last Sunday to congregations in the Trinity Dutch Reformed and First Methodist Churches, Chicago, and delivered the Labor Day oration at Minneapolis on Monday.

A phenomenal downpour of rain Saturday night did much damage in Cleveland, O. Railroads and street cars were washed out and numerous houses flooded. Two cemeteries were torn up, and the disinterred coffins floated about in the muddy water. There was no thunder or lightning, and very little wind. The loss is estimated at \$1,000,000.

Warren D. Merwin was released from the prison at Wethersfield, Conn., on Saturday, having completed a four years' term as a convict. He returned to the prison Monday as foreman of the prison shoe factory to direct the men in stripes with whom he formerly labored, and to carry out in its full application an invention which his mind had conceived. This invention will double the output of the prison factory and will probably make him wealthy.

The Boston Board of Police, in co-operation with Superintendent Pierce, has begun a reorganization of the force by which the aged and disqualified officers will be retired and younger and more efficient men promoted to their places. In two general orders issued Saturday night one captain was retired, four lieutenants were promoted to captaincies, five sergeants were made lieutenants, four patrolmen were made sergeants, and eighteen patrolmen and four reserve officers were commended for meritorious services. One special officer and three captains were detailed to police headquarters and two sergeants were transferred to new districts. Further changes are expected.

unbearable; one morning the iron nerve snapped suddenly and he became a hopeless madman. He was sent to the Napa Insane Asylum, but with the darkening of the brain came a decline of health which, it is expected, will soon result in his death.

STATUS OF STEEL STRIKE

AT the time of going to press last week the situation was at a crisis. President Shaffer of the Association had consented that President Burns of the Knights of Labor and other interested labor leaders might approach President Schwab with a plan for arbitration. During the past week Mr. Schwab has been seen and has flatly refused to have further negotiations with the steel workers. The steel masters are gradually reopening mills, and are conducting a school for the instruction of men for the purpose of starting other plants. There are indications of dissension among the lieutenants of President Shaffer, who charge that his course is ruining the Association. The strike may be declared off or collapse before the week ends.

ETHNOGRAPHIC SURVEY OF INDIA

THE Government of India is preparing for an ethnographic survey of that country, which will give to the world a fresh fund of information about the peculiarities of the native tribes. The survey will include a systematic description of the history, structure, traditions, and religious and social usages of the various tribes and castes; measurements directed to determining the physical types characteristic of particular groups; photographs of typical individuals, and, if possible, of archaic industries. The work will be carried out according to the plans suggested by Sir Michael Foster on behalf of the British Association, under the general supervision of Census Commissioner Risley. Owing to the immense population and savage character of some of the native races, the census will require men of endurance and courage. There are tribes back in the mountains of India that are far removed from the civilizing influences of the government, and but little exact information about them is available. Scientific men are confident that much data of value to mankind generally will be gathered during the survey.

CO-OPERATIVE INDUSTRY IN RUSSIA

RUSSIA is seldom thought of as a country interested in the welfare of workingmen. While this may be true of the high-class officials, it appears that there are some men of intelligence, insight and foresight in that country who realize how much depends upon the prosperity of the industrial workers, and are doing what they can to help them. In this connection mention may be made of the efforts of N. B. Levitsky, a member of the aristocracy, who is devoting himself to the organization and encouragement of "artels"—co-operative industrial organizations. The artiel is composed of workers engaged in identical or related industries, who work entirely on a co-operative basis. All earnings go into a common treasury and are subsequently divided, each receiving a share corresponding to the value of his labor. The profits of a contractor are thus divided between the workers and the

person having the work done, and both are thereby benefited. The members choose their own foremen and leaders who act for the association in making contracts. It is apparent that such arrangements give the worker the pride and interest in his occupation that comes from being in business for himself. The associations are regulated by a general law which provides for their incorporation and defines their pecuniary responsibility. Mr. Levitsky is reported to have organized a large number of these associations, and all are flourishing.

ORIGIN OF MANKIND

THE American Association for the Advancement of Science is an organization composed of distinguished scientists, many of whom are connected with well-known institutions of learning. They held their annual meeting last week in Denver. According to daily press reports, the Association is largely in favor of the scientific doctrine that mankind sprung from more than one pair of parents, and that, therefore, the claim of common parentage should be classed with fables. Prof. W. J. McGee was the leader in the argument against common parentage. He was opposed by Prof. George Dorsey, curator of the anthropological section of the Field Museum at Chicago, and Prof. Frank Russell, of Harvard, both of whom defended Adam and Eve. The report is, that in spite of this able defence the rest of the members favored the views of Prof. McGee; and there the matter rests.

MISERIES AND PERILS OF MONARCHS

"UNEASY lies the head that wears a crown," is being freshly illustrated in Europe, where at least three sovereigns are living in daily dread of assassination. They are the Czar Nicholas of Russia, Emperor Francis Joseph of Austria-Hungary, and the Sultan Abdul Hamid of Turkey. To this list may be added the name of the Emperor William of Germany, who has an occasional attack of fear that some unknown person is watching for an opportunity to kill him. There are doubtless others, but the three first-named are attracting special attention just now. This week the Czar is making his promised tour of prominent cities en route to France, where a hysterical welcome awaits him. Russian police and detectives guard him everywhere he goes. All suspects are promptly arrested. The Czar and Emperor William will meet at sea off Dantsic, the Emperor William remaining on board the German imperial yacht, "Hohenzollern," during the manoeuvres. As a matter of convenience and safety a special railway station has been built near the wharf, so the train bearing the Emperor William may stop quite close to the bridge leading to the imperial yacht. A high wooden fence will also be built as a further precaution. The Emperor Francis Joseph may not rule over a very extensive domain, nevertheless he has been marked for assassination. An anarchist was recently arrested at Debreczen, Hungary, who had in his possession letters threatening the life of Francis Joseph. Perhaps the most completely terrorized ruler in all Europe is Abdul Hamid, the crafty

and bloodthirsty tyrant of the Turks. His special dread now is the Young Turkish party, whose leaders have headquarters in Paris. It was fear of permitting easy access of conspirators from France that was the real cause of the recent trouble between the Sultan and M. Constans, the French Ambassador. Georges Doreys, son of the late prince of Samos, and an ex-Turkish minister and ex-governor of Crete, wrote a book entitled, "The Private Life of the Sultan," which is being translated into most of the European languages. For this he was condemned to death by a Turkish court, but evaded arrest and is now in Paris, working with the Young Turkish party. The Sultan tried to have the book suppressed in all European countries, and actually succeeded in doing so in Sweden. The book will be brought out in the United States.

CHANGES IN IMMIGRATION

NOT only has there been a decrease in immigration from European countries to the United States during the last twenty years, but there has also been a marked change in the character of the immigration. There are fewer Scotch, Irish and English, and more Hungarians, Russians, and Italians coming to this country than in former years. Also the present immigration is made up more largely of detached members of families in place of entire households, as was the case during the flood-tide of immigration twenty years back. Last year the male immigrants outnumbered the female more than two to one, with the exception of Ireland alone, which furnishes more women than men. A comparison of figures for 1882 and 1901 at once reveals the changes that have taken place in the origin of the streams of humanity flowing toward the United States. We herewith present a table prepared from official returns of the Immigration Bureau and printed in the *Springfield Republican*:

	1882	1901
Immigrants from all countries,	788,992	487,918
Austria Hungary,	29,150	113,390
Germany,	250,630	21,651
Denmark,	11,618	3,655
France,	6,004	3,150
Italy,	32,159	135,986
Netherlands,	9,517	2,349
Norway,	29,101	12,248
Russia,	21,590	83,257
Sweden,	64,607	23,331
Switzerland,	10,844	2,201
England,	82,394	12,214
Ireland,	76,432	30,561
Scotland,	18,937	2,070

In the opinion of the *Republican* the immigration of the present, in its contribution to the national growth and stability, compares poorly with that of twenty years ago.

SHIFTING PHASES OF THE BOER WAR

NEW phases of the South African war partake of the nature of a tragedy. There appears to be little fighting, which is due largely to the exhausted and depleted condition of the Boers. Still, owing to the difficulties of the country, which are entirely in favor of the Transvaalers, the British have been unable to make the final captures necessary to end the campaign. The Boer commanders have defied General Kitchener's proclamation that after Sept. 15 he would

treat all Boers as highwaymen, and show no signs of yielding. Meanwhile President Krueger, who is still in Europe, is considering the matter of issuing letters of marque to all who wish to fit out privateers against British shipping. He has had the matter under consideration for some time, but thus far has been restrained from such action by European advisers. However, he threatens to issue such letters in case Gen. Kitchener carries out his proclamation. Meanwhile in England there is an increase in the feeling and activities of Boer sympathizers, and gloom over the long-drawn-out conflict is deepening among all classes.

SOUTH AMERICA

WHILE there has been no open break between Venezuela and Colombia, the situation grows more critical each day. The revolutionists, especially in Colombia, are becoming more active, and at this writing are besieging Bocas del Toro, one hundred and forty miles west of Colon. President Castro is reported to have sent to Europe for more arms. Not only are Colombia and Venezuela on the verge of war, but disturbances are threatened in other South American States. There is a momentary calm in Ecuador, following the inauguration of General Plaza as president, which occurred last Saturday — who, by the way, is a brother of General Julio Plaza, one of the men interested in the rebellion in Colombia. How this will affect the general situation is not now apparent. Peru may be thrown into a turmoil by the resignation of the cabinet in consequence of the legislative tangle which exists. Brazil is seething with discontent and may soon be compelled to face a revolution. European Powers are watching the developments with keen interest, which is intensified by a strong suspicion that intervention by the United States to prevent war between Venezuela and Colombia would merely be a pretext to establish sovereignty over South America.

A STRANGE AFRICAN BEAST

LOVERS of animals will be deeply interested in the "Okapi," the strange creature discovered in the Congo forest by Sir Harry H. Johnston, special commissioner for Uganda, British East Africa. From the mounted skull and skin of one of these animals recently set up in the British Museum, London, a very good idea of its appearance while alive is obtained. It is the size of a large stag, minus horns, but with cloven hoofs, and appears to be a cross between a zebra and a giraffe. The neck is like that of a deer, but tapering and very graceful; the head is symmetrical, with large, broad ears and large eyes. The coloring is vivid — cheeks and jaws yellowish white, neck dark, forehead deep red chestnut ranging from vinous to black, ears the same, fringed with black; black line down the bridge of the nose to the nostrils, muzzle sepia with faint rim of reddish yellow hair round the upper lip; neck, shoulders and back range in tint from sepia and jet black to rich vinous red, belly blackish, tail bright chestnut red with small black tuft; the hind quarters, hind and fore legs are either white or pale cream color,

touched with orange and boldly marked with purple-black stripes and spots like the zebra. Being distinct from anything known to zoologists, the "Okapi" has been constituted a separate genus by Prof. Ray Lankester, to which he has given the name "Ocapia."

LABOR DAY OBSERVED

LABOR DAY was generally observed throughout the United States on Monday of this week by a general holiday, parades, and public gatherings in the large cities. Special significance was given to the observance by the agitations among wage-earners, the steel strike, and other difficulties between capital and labor that may develop into serious conflicts. In spite of these ominous signs, however, with possibly one or two exceptions, the tone of the Labor Day speeches was hopeful and optimistic.

DEVERY DEFIED

ONE solitary patrolman in New York has done more to cause consternation among the higher officials than all else that has been done up to this time. Deputy Commissioner Devery fined Patrolman Edward O'Neill thirty days' pay for enforcing the Sunday liquor law, whereupon O'Neill openly defied the chief in the presence of other members of the force, among other things declaring that he had been transferred six times because he refused to pay \$25 for the privilege of being let alone. O'Neill at once laid the matter before District Attorney Philbin, who is investigating this new phase of the police scandal. Devery was wild with rage over the defiance, but cannot do anything because O'Neill has the law and public sentiment on his side. His virtual instructions to the police at the trial of O'Neill to disregard the Sunday laws may lead to his indictment. O'Neill told a pitiful story of persecution by his superior officer which began when he arrested a saloon-keeper for violating the excise law. It is thought that many other patrolmen could tell a similar story if they did not fear the consequences. The District Attorney has gathered a large mass of evidence in the cases of alleged neglect of duty previously mentioned, which will be laid before the September grand jury.

THE SULTAN MUST PAY

EVIDENTLY fearing the consequences of a conflict with France, the Sultan of Turkey asked the French Government for a renewal of diplomatic relations, and at the same time appealed to Germany to act as arbitrator. It is understood that Germany will advise the Porte to settle with France as soon as possible. Munir Bey, the Turkish Ambassador to France, in spite of the rupture between the governments, returned to Paris and on Sunday held a *fête* in the most open way at the Turkish embassy in honor of the anniversary of the Sultan's accession to the throne. He was at once requested to leave France, and forthwith departed for Switzerland. France is very belligerent, and is determined to compel the Sultan to pay in full. Unless he yields shortly, he will find the bill against him increased by a

number of other claims of Frenchmen. The latest is that a naval division will be ordered to Turkish waters at once.

MASSACHUSETTS PROHIBITIONISTS

MASSACHUSETTS Prohibitionists held their State Convention in Tremont Temple, Boston, on Monday of this week. A platform was adopted and candidates for State offices nominated. At the banquet and ratification meeting at night the principal addresses were made by Hon. Oliver W. Stewart, chairman of the national committee, and by Sheriff Pearson, of Maine. Mr. Pearson was greeted by applause and waving handkerchiefs. In his address he gave many incisive and sometimes laughable descriptions of "how prohibition prohibits in Cumberland County, Maine." The State ticket nominated is as follows: For Governor, John B. Lewis, Jr., of Reading; Lieutenant-Governor, William H. Partridge, of Newton; Secretary of the Commonwealth, F. W. Clark, of Boston; Treasurer, George E. Batchelder, of Lynnfield; Auditor, John H. Smith, of Dalton; Attorney-General, Allen Coffin, of Nantucket.

EVENTS WORTH NOTING

Forty-five Scandinavian laborers were killed and fourteen injured in a railroad disaster on the Great Northern at Nyaack, Mont., last Friday night.

In New York, Aug. 31, a Chinaman made application for first citizenship papers. He is the first of his race to apply for citizenship in more than three years.

The British battleship "Exmouth" was launched at Birkenhead last week. She is of 14,000 tons displacement and is expected to develop a speed of nineteen knots an hour.

Vice President Roosevelt preached "lay" sermons last Sunday to congregations in the Trinity Dutch Reformed and First Methodist Churches, Chicago, and delivered the Labor Day oration at Minneapolis on Monday.

A phenomenal downpour of rain Saturday night did much damage in Cleveland, O. Railroads and street cars were washed out and numerous houses flooded. Two cemeteries were torn up, and the disinterred coffins floated about in the muddy water. There was no thunder or lightning, and very little wind. The loss is estimated at \$1,000,000.

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THE SELF-MASTERY OF JESUS

WHENEVER the collapse of one whom men have grown to regard as a leader of new movements makes evident the danger that lies in a great, revolutionary body of teaching, it serves also to bring out the wonderful self-mastery and poise of Jesus. His teaching is radical. It brings a sword more often than it brings peace. And it takes a strong man to become a conspicuous interpreter of it or to lead other men forward into a more perfect practice of the Master's doctrine. Time and again the men who seem to catch a new glimpse of the social application of the Gospel become leaders for a little while, and then the revolutionary elements in it lead them to such inconsistency or over-emphasis that they go to pieces from the shaking of those very forces which they have grasped, but have not been able to control. Like the energy of steam, the forces in Jesus' teaching are only useful when they can be controlled by a resisting medium, a steam-chest and cylinder, stronger than themselves. And the matchless example of this control is Jesus himself.

In every interpretation, therefore, of the doctrine of Christ, especially as regards its economic and social application, we never must allow ourselves to lose the man who gave the message. Jesus himself is a part of His doctrine. We must understand both the Sermon on the Mount and the Teacher who wrought the whole substance of that Sermon into His sane and saving life. The Master never sacrificed the content of His message to indiscretions and follies. And the character of His teaching makes more evident the sublime self-mastery of the Master's spirit.

The men who are to show the world what the Gospel means must be men who can attain the personal poise of Jesus. Deep insight, fervid utterance, dedicated passion, will not avail alone to show us the way to a redeemed society; to these must be added that which made Jesus a peerless teacher, a spirit under control, and a personality which, made great by the doctrine, is greater than the doctrine and able to resist its revolutionary suggestions.

THE TWO WORLDS

A GOOD, sound, and healthy religion seems to require faith in both the earthly and heavenly worlds. To believe in one at the expense of the other is to be partial, incomplete. The sensualist lives in the present, and whatever his underlying creed may be, it does not ennoble his living. The mystic saint lives in the future, shutting out the world in which he finds himself behind a convent door. Each misses half of his heritage, and denies its worth.

To live in two worlds at once, with equipoise, yet with zest and enthusiasm, is the task and the privilege of every Christian. Perhaps most people feel the task more keenly than the privilege. The Bible has characterized plainly those who say there is no God, and who live accordingly, but is he not a doubtful Christian who doubts that the sphere in which a wise and kind Father has placed him is good, the best adapted to his needs? He who has "given us richly all things to enjoy" can

hardly have made a mistake in giving them, and an ardent, eager love for our earthly life is not inconsistent with an equally eager love and looking forward to the life beyond. Can any do their work well and earnestly who think it hardly worth doing? Or what virtue is there in that colorless religion which abstains from an innocent pleasure that had no real charm for it?

The ardent but tempered mind, the enthusiastic yet balanced spirit, feeling the power and the value of both worlds, is not too often seen; but there are individuals so finely organized, with such a full list of faculties, with senses so keenly alive to the beauty and order of things around them, and with spirits so filled with the Divine Spirit, they seem like perfect musical instruments, responding to every touch of the master-musician. They live, in very truth, not by bread alone, but by every word of God.

The power of quick appreciation of all this life can give us ought to be no bar to the still finer life of the soul. It is only through things that are seen that we apprehend the unseen. If Christ told Nicodemus of earthly things, and he did not understand, how was he to understand the heavenly? The beauty of human character and the greatness of human achievement inspire us with a clearer conception of the divine, and the various forms of human endeavor prepare our minds for nobler activities hereafter. We should know little of the love of God except through the relationships of earthly love. The world was not able to grasp the idea of a loving divine Father until He was revealed to us by a loving human Son. Divinity is disclosed to us under human forms. This world in part reveals the unseen world, and that world is the only interpreter of this. To hold the two in poise, with equal reverence and love, is to live the perfect life.

ATTEMPTED DIAGNOSIS OF THE AMERICAN

QUITE the most remarkable contribution which we have recently read appears in two instalments in the *Living Age* of Aug. 3 and 10, from the pen of the distinguished French editor, author and critic, Ferdinand Brunetiere, upon "The American Spirit," translated from *Revue des Deux Mondes*. The writer thus defines the task which he sets himself:

"It is no trivial, nor even, perhaps, a modest enterprise to undertake a definition of the American spirit—to imprison, that is to say, within a rigid formula, one of the most complicated and unstable combinations, psychological and sociological, which exists at the present day. What is an American, and what is America?"

While he murders many traditional and historical notions, and challenges many opinions which the majority hold without being able to give a reason therefor, he nevertheless shows a purpose to be fair and just, and his conclusions in every case have a basis and reason in the facts which he presents. We wish, therefore, that his able and comprehensive study of the subject could be given the general and earnest heed which it deserves. He raises many questions which

the devout and patriotic American will seriously ponder. He lays the ground for his study, and his contention that there is no strictly American race, in the following statement:

"If there is no such thing as an 'American race,' neither is there an American language, nor American history. There is a history of America, but if there are no traditions, if there is no civilization which can properly be described as distinctly American, then there is no American history. Is there even such a thing as American literature? Some Americans claim that there is; but the English maintain that it is only a continuation of English literature. Under such conditions how is it possible to speak of the American spirit? If a Frenchman finds it hard to define the French spirit, or an Italian the Italian spirit, how can a foreigner expect to distinguish the essential features of what we must take leave to call the great American medley?"

The writer then proceeds to analyze with critical care what he calls our "medley" of population and to determine what the product is. He says:

"Estimating the population of the United States at seventy-five or eighty millions, the most trustworthy statistics give the Americans of Irish origin from twenty to twenty-five millions and the Americans of German origin from fifteen to twenty millions. If we add to these figures ten or twelve millions for the Negro population, we get a remainder of only some twenty-five or thirty millions of Anglo-Saxons. And even this estimate is too high; for it even in a Northern State like Massachusetts, having Boston for its capital, there are already as many Catholics as Protestants, the fact is due to the strong current of French-Canadian immigration. Rhode Island is a very small State, but it constitutes a part of what is called, in America, New England; and M. de Nevers tells us that he resided in that State for three years without having more than five or six opportunities of speaking English. Furthermore, there are a great many French, or, if you prefer, Americans of French origin, in Louisiana, and a great many Americans of Spanish origin in Florida and California. To what extent have these admixtures of blood and antagonisms of race modified the Anglo-Saxon fluid? Have they altered its nature—have they impoverished, or perhaps enriched it, by the addition of qualities not its own?"

But the writer goes back to the beginnings of earliest history, and shows that the population was then a "medley"—that in our colonial history there was a striking mixture of races, and that the "Puritan forefathers" of whom we are so proud and to whom we have been inclined to attribute the monopoly of blood, brain and brawn, were seldom if ever numerically in a majority:

"In 1776 the population of the 'English Colonies of North America'—for such was always the official designation of the thirteen original signatories of the Declaration of Independence—amounted to two millions, exclusive of the Negroes, who numbered about five hundred thousand. But these two millions of whites were very far from being all of English race, or even of Anglo-Saxon stock. Even in the New England States, if there were no black slaves, there would appear to have been a number of white ones—I mean genuine slaves—of a different origin from their masters, Irish, for instance, and Germans. I do not see what other conclusions can be

drawn from certain passages in the colonial archives: 'September 6th, 1653. On petition of David Shellock of Boston, merchant, the State Council authorizes George Dalee and Thomas Swanley to transport to New England and Virginia four hundred Irish children; and furthermore ordains that, on production of suitable guarantees, they be allowed to proceed to Ireland and collect within the space of two months the same number of children for transportation to the colonies.' On September 14, 1653, Captain John Vernon signs, 'on behalf of the Irish Commissioners,' a contract with Messrs. Leader & Co. of Bristol, whereby he engages to furnish them with 'two hundred and fifty women of Irish race between the ages of twelve and forty-five years, and three hundred men between the ages of twelve and fifty, for transportation to New England.' It is plain at all events — and this is the most important point — that in 1776 neither Massachusetts nor Connecticut was entirely English. The Irish, or the descendants of the Irish, must have been almost as numerous as the English themselves."

To save space we now select only such sentences from his pages of data and facts as support his contention that our population always has been, as it is now, a "medley." He states:

"It was not the English who founded the 'Empire State' — as they call it — nor the city of New York, nor that of Albany. From 1620 to 1630 the settlers were Dutch, with an admixture of Walloons; and there were also French Huguenots. . . . Just before the outbreak of the War of Independence, the French Huguenots were the wealthiest class in New York city; and even the historian Bancroft admits that they were so numerous that public documents were almost as often drawn up in French as in English or Dutch. It is estimated that, at that date — that is, about 1776 — the number of Dutch inhabitants in the three States of New York, New Jersey and Delaware amounted to one hundred thousand. . . . On the eve of the War of Independence, Pennsylvania was more than half German. . . . Saint Paul in Minnesota, Saint Croix, Dubuque, Saint Louis, Baton Rouge, etc., are all French names. New Orleans is quite half a French city; and it is not yet three years since the legislature of Louisiana decided that the reports of public procedure should henceforth be published in English only."

The following summary is as bewildering as it is conclusive:

"In 1860 there were in the United States only about two hundred thousand Swedes and Norwegians, distributed throughout the States of Wisconsin, Missouri, Iowa and Minnesota. There are now two million five hundred thousand. A decade or so later, in 1871, there were but seventy thousand Italians in the Union; there are now one million six hundred thousand. At that period, barely a Pole had ever crossed the Atlantic. Now there are some two millions of them settled in America, and I will take occasion to repeat the curious statement already made in another place that the richest as well as the most numerous Catholic parish in the entire Union is a Polish parish in Chicago. We may add to these figures one million three hundred thousand French-Canadians and a million more of French, Belgians and Swiss, of whom many occupy positions of importance. When I was at Yale three years ago, I found a Swiss directing what is called in American universities the 'Department of the Romance Languages;' a Frenchman, M. Adolphe Cohn, directing it at Columbia

College, and another Frenchman, M. Ferdinand Bôcher, at Harvard. And while the latter institution boasts, with reason, of the great name of Agassiz, it is impossible not to remember that the illustrious naturalist was of Swiss origin. There can be no mystery, I fancy, about the descent of the most illustrious of contemporary American painters, Mr. John Lefarge, or the most famous of American sculptors, Mr. Saint Gaudens. Their names are enough. Add six hundred thousand Hungarians, as many Czechs, one hundred and twenty-five thousand Danes, and from two hundred and fifty to three hundred thousand Chinamen, and you have a total amounting to seven or eight millions; or not much less than a tenth of the entire population of the Union. It is a number decidedly in excess of all the existing descendants of Puritans, Virginians, and other Anglo-Saxons of old American race, of whom, if M. de Nevers' figures are correct, there are only some six or seven millions. The Germans and their descendants alone are three times that number — that is, they are about twenty millions; nor is this figure surprising when we consider that in New York city alone they amount to eight hundred thousand, or about a quarter of the whole population. In Chicago there are almost as many; and fancy what that Governor of Pennsylvania would say, who wrote in 1729: 'So many German emigrants are arriving that we shall soon have a German state within our boundaries. It is time for Parliament to interfere.'"

The author does well in this connection to call attention to the prophetic fact that "the Irish in America are increasing some three or four times as fast as the Anglo-Saxons proper."

As our purpose is mainly suggestive, we close with a few inferences from the formidable facts presented:

1. There is no historical basis for the conceit so generally entertained, especially here in New England, that our ancestors all came over in the "Mayflower" and that from Plymouth Rock went forth the people who founded this country and gave us its institutions. The American then, as now, was a conglomerate of races, and the English stock has lost its identity as it has been borne on in the swollen stream which carried the blood of all.

2. The writer's figures, which are so amazing, show the tremendous advantage which the Roman Catholic Church possesses in the overwhelming preponderance of adherents among the immigrants who are thronging these shores. Protestantism needs to be tremendously alert as well as profoundly spiritual, if it is to maintain even an equality in the number of adherents and a parity of influence in social and civic life.

3. Our history has shown that there is no real cause for apprehension. The immigrant has become the American citizen, intensely patriotic and liberty-loving, ready to die for his adopted land whenever the call to defend it comes. The Civil War and the Spanish War attested the fact that Irishmen and Germans love this country with all the ardor of native-born citizens. The religious freedom which is enjoyed, the right to live, toil and struggle on a level with our brother man, and to attain success without regard to ancestry or race, makes stalwart, trustworthy Americans of all. There is a distinct American type — indefinable, but ineffaceable, religious and unconquerable.

4. It must be especially borne in mind, in conclusion, that no single race, stock or religious adherent attains any proprietary right in this country which can be asserted against any other class, clan, or religious devotee. Going back far enough, we are all immigrants, and one has all the rights here that another claims; and the principles of religious tolerance and freedom on which our institutions were founded are unlimited in time and operation. This has always been the immigrants' home and country, and so it will always be. That is a charter right which every true American heartily respects.

PERSONALS

— Hon. A. S. Roe, of Worcester, lectured in the Old South Course, this city, Aug. 28, on Captain John Smith.

— Of Secretary Gage, who leaves Washington this week for the West, it is said that in the forty years of his business life in Chicago he took only ninety days of vacation.

— Rev. Daniel Dorchester, D. D., went to Bethlehem, N. H., Aug. 31, for a two weeks' stay. He was accompanied by two of his sons — Mr. Ernest D. Dorchester and family, of Velasco, Texas, and Mr. Chester O. Dorchester, of West Roxbury.

— General Booth, founder and head of the Salvation Army, plans to visit this country in November, accompanied by twenty-five of the most prominent men and women in the Salvation work in England. While in America the party will make an inspection tour covering a period of six months.

— Mrs. Eddy, the founder of a religious cult misnamed "Christian Science," was the advertised and drawing card at the State Fair last week in Concord, N. H., and the governor of the State who was also present at the same time humiliated himself by making complimentary reference to her in a public address.

— The *California Christian Advocate* says: "Dr. A. B. Kendig, one of the strong men of Methodism, at present in Brookline, Mass., is coming to Pasadena to spend the winter in the interest of his daughter's health. He expects to reach Pasadena about Oct. 27. It will be a genuine pleasure and real profit to hear him."

— We learn from the *New York Christian Advocate* that "Rev. A. W. Leonard, pastor of the English Methodist Episcopal Church in Rome, arrived in New York week before last, by the steamer 'Columbia.' He returns to this country on a brief furlough, and is to be married to Miss Day, of Morristown, N. J., on Sept. 18. He will return to his work in Rome shortly after his marriage."

— The *New York Sun* is responsible for the following announcement: "President A. W. Harris, of the University of Maine in Orono, has tendered his resignation to the trustees to take effect at a date to be named by them, to accept the directorship of the Jacob Tom Institute at Port Deposit, Md. Dr. Harris is now at Port Deposit to consult further with the officials of that Institute, the trustees of which have been endeavoring for two years to persuade him to accept the place."

— A terrible blow has come to Rev. Dr. W. M. Cleveland and wife at Plymouth, N. H., in the death of their seven-year-old boy, Cecil John, who died of ptomaine poisoning. His death was very sudden. For nearly a month the family had been on Hedding camp-ground and returned home well. He was a bright boy, and one of

whom the fond parents expected much in the future. May the grace of God be with them to give help in this dark hour!

— Mrs. Arthur Edwards and daughters will sail for Genoa, Aug. 31. They will spend the winter in Italy.

— The *Western Christian Advocate* is the authority for the statement that "Rev. Frost Craft, D. D., is to be the next pastor of Trinity Church, Denver."

— The *Northwestern* of last week says: "Bishop S. M. Merrill preached a sermon of great power on the 'Fundamental Doctrines of Methodism,' at New Lenox camp-meeting, Sunday, Aug. 25."

— The host of friends of Rev. Dr. George A. Gordon, of the Old South Church, this city, will rejoice to learn that he has entirely recovered from his serious illness, and that he expects to sail for home, Sept. 10.

— In Warren, R. I., August 26, by Rev. Nathaniel B. Cook, assisted by Rev. George H. Ballentine, of Mendota, Ill., father of the groom, Rev. Harlan J. Ballentine, of Elgin, Ill., and Annie Walton Smith, of Warren, were united in marriage.

— Miss Annie Winslow, Northwestern University (1901), and a daughter of Rev. G. W. Winslow, of Morgan Park, Ill., is under appointment for India. Her station will be Meerut, where she will work with another graduate of Northwestern, Miss Melva Livermore.

— It is announced in the secular press that "Rev. Robert Bagnell, pastor of the First Methodist Church of Sioux City, has been called to the chief pastorate of the Metropolitan Temple in New York. Mr. Bagnell has not yet accepted the call. He is one of the best known of the younger Methodist ministers in the West."

— We regret to see the announcement of the serious illness of Principal W. R. Davenport, of Montpelier Seminary. An exchange says: "It was at first thought to be a case of typhoid fever, but it proved to be nervous prostration." We trust it will appear that the report is exaggerated, but we know that Mr. Davenport has been working untiringly for the Seminary since his election.

— Rev. M. S. Kaufman, D. D., pastor of St. Paul's Church, Fall River, has had a very flattering call to a large church in the West. He was inclined to accept until, at a meeting of the quarterly conference of his church, he found the opposition to his going so earnest he decided to decline the invitation and remain in Fall River. This decision is very gratifying to his people.

— A letter received from Hon. C. C. Corbin, written at Paris, Aug. 21, says: "We left Lucerne two weeks ago today, going up to Interlaken for a couple of days, then to Territet, where we passed the Sabbath. This is a delightful spot on Lake Leman. Afterward we passed a week at Genoa, and last night, just before twilight, reached, after a ten days' trip, Paris. Rev. George A. Phinney said, in his interesting letters, that 'Paris is a wicked city,' but he was here alone. As Mrs. Corbin is with me, I hope to be kept from its wickedness."

— Many will be pained to learn of the death of Mrs. Helen Chase Steele, wife of Mr. Everett O. Fisk, and daughter of the late Francis A. Steele, which occurred in Roxbury, Aug. 31. Mrs. Fisk was the niece of Dr. George M. Steele, a woman of rare graces and culture, active in Christian, missionary and all good work until confined to her home by her long illness. She had marked ability as a writer, and before her marriage was a frequent contributor to our

columns. Besides her husband, she leaves one child, a daughter.

— We learn, as we go to press, that Rev. F. H. Knight, Ph. D., of St. John's Church, South Boston, is elected president of New Orleans University.

— We are gratified to announce, as we go to press on Tuesday noon, that Rev. Dr. Wm. McDonald, who has been so ill for several days as to occasion his family and friends grave alarm, is decidedly better, and it is hoped that he has passed the crisis. He resides at 25 Campbell Park, West Somerville.

BRIEFLETS

The *Congregationalist* calls attention last week to this very important fact: "Dartmouth College has seventy or eighty students who are Roman Catholics. The way in which Roman Catholic youth are seeking non-Roman Catholic institutions of learning gives concern to the Roman Catholic officials."

It is a most encouraging fact that George Howard, of Wetumpka, Ala., a member of the mob which lynched Robert White, a Negro, some months ago, was last week convicted of murder in the first degree by a Southern jury and sentenced to life imprisonment. He admitted his participation in the lynching.

We are informed by Rev. Julian S. Wadsworth, pastor of our church at Brockton, that the new edifice is rapidly approaching completion, the date of the dedication being fixed for Sunday, Oct. 20. Bishop McCabe has promised to be present. This church, which is to cost \$90,000, is elegant and modern, a credit not only to New England Methodism, but to the church at large.

Rev. Paul C. Curnick, D. D., of Simpson Church, Detroit, is unanimously requested by his official board to return the next year. The report of the pastor to the fourth quarterly conference, just held, showed that the present membership of the church numbers 1,038, and of that number 138 have been received by letter and probation during the past year. This is the largest membership of any Methodist Church in Detroit. The Sunday-school membership at the present time is about 850, and the Epworth League has 265 members.

Could finer characterization of a certain too rare class of men be written than this: "Soldiers of the spirit — men who seem to be set apart from the world for especial missions; who have, like the prophets, a divine belief in themselves; but who, withal, are divinely vested in humility."

Our exchanges abound in announcements of fine church edifices to be built and reports of dedications. It is doubted if the Methodist Episcopal Church was ever erecting so many expensive and elegant churches as at the present time. Here is the church in Montclair, N. J., just launching a new edifice that is to cost about \$75,000. For a "dead church," as so many consider the Methodist Church to be, there is phenomenal generosity and activity in this line.

The Montpelier (Vt.) *Daily Journal* contains this remarkably encouraging statement concerning the probable attendance at Montpelier Seminary for the first term of the school year, which opens Sept. 3: "The number of those who have registered for rooms for the coming term exceeds the number occupying rooms last term by seventy-five per cent., the number of boys

being one hundred per cent. larger than last term. Some few of these may drop out at the last moment; on the other hand, new ones may yet come."

Apropos of what "Aunt Serena" so pertinently says in this issue concerning ministerial vacations, we note that four ministers of different denominations in a certain section of New York city agree to "syndicate" for a term of four years, and that one of the four is to remain at home during the entire month of August to respond to all demands made for pastoral attention. Only by some such provision can absent ministers escape the charge of neglecting and deserting the people.

There is no triumph or joy in having a thing proved to you before you will believe it. The triumph lies in believing, nevertheless, and then — perhaps after years of strenuous faith — proving it for yourself.

It is announced that the elegant new Wesley Church at Springfield, of which Rev. Dr. C. F. Rice is pastor, will be dedicated on Friday, Oct. 11, Bishop Andrews preaching the dedicatory sermon. The exercises will continue during the afternoon and evening, and many eminent ministers are expected to be present. The completion of this handsome edifice is a source of gratification not only to the local church and city, but to New England Methodism.

It is hardly conceivable that one who sees no beauty in this marvelous earth should have any faculty for perceiving the beauty of heaven.

We heartily agree with our neighbor, the *Watchman*, when it says: "There is a good deal of suggestion in Dr. John Clifford's remark in a recent sermon: 'So long as men think there is no connection between the polling booth and the prayer-meeting, the world will go to the devil, while the saints remain on their knees.'"

The irrepressible activity of Mormonism is shown in the fact that three Mormon missionaries have started for Japan to spread their religion. This event moves the *Springfield Republican* to say: "From this beginning Mormonism will soon probably find its way into China, the Philippines, and the other lands of the Orient."

The *Christian Guardian*, of Toronto, puts a whole lecture on homiletics into the following brief lines: "'I like to sit before a warm fire,' said a plain, outspoken, whole-souled Methodist. A short but suggestive parable of the preaching that is needed."

Children are perpetual preachers — God's every-day evangelists. Who is not morally and spiritually better for having a child in the house? There is something in that artless presence like the searching of a clean wind, like the purification of sunlight.

The secular press is calling attention to the fact that the American Standard Revision of the Bible is now on sale in the leading cities, and that, as we have already shown, this American rendering is more faithful to the original text than what is known as the accepted Revised Version. One of the striking features of the American Version is the restoration of the word Jehovah to the text, this personal appellation of the Deity being used almost uniformly in place of "Lord" and "God." "Sheol" is the term substituted for "The Pit," "The Grave" and "Hell." The acceptance of these unquestioned corrections should serve to eliminate the use of the word "hell," which has been grotesquely and

recklessly tortured and employed out of its true meaning and significance.

A Painful Case with a Warning

THE Boston daily papers of last Saturday reported that a brilliant lawyer of Montpelier, Vt., had been committed to the Insane Asylum at Danvers. It is an unusually painful case, and points an ominous lesson of warning. This man of forty-five years, now confined in an asylum, is the son of a clergyman, who was one of the most distinguished men in New England, and belongs to one of our most noted families. As a youth he was a marked favorite and a brilliant scholar. His career as a lawyer opened with unusual promise, with only this to cloud it—he was already addicted to drink. His drinking habits increased until he became a hopeless and shunned inebriate. In 1892 he was induced to take the Keeley cure, and it seemed as if he had permanently reformed and would be reinstated in his old place in society. He was elected to the House of Representatives in 1894, and in 1896 was speaker. He was appointed national bank examiner by President McKinley, but a return to his cups made it necessary for him to resign, and for the past three years his course has been steadily downward. He came to Boston several weeks ago under the belief that his wife was here, and became so violent that he was placed under restraint and finally sent to Danvers.

But the most painful and significant lesson in connection with his case is the fact that he learned to drink in his own home. His father was one of the old type of Congregational clergymen who believed that liquor was one of the good agencies of God and could be used with moderation. Wines and strong liquors were freely served at the father's table, and father and son drank together. The father lived to see that he had wrecked the life of his son, and to bewail it with most bitter and profound contrition.

Selecting Candidates for the Ministry

APPROPOS of the position recently taken in our editorial columns to the effect that much greater care should be exercised by the persons who are especially responsible for the selection of young men for the ministry, is the pathetic case of the recent suicide of a young clergyman. It appears that he was a young man twenty-nine years of age, still a student in one of our theological seminaries, and that he was married two weeks before he took his life to the organist of the church which he was serving. It was also stated that he came of a family in very indigent circumstances, and that he had involved himself in an indebtedness of \$600 in order to secure his education, which was still incomplete. The reputable daily paper which reported the event said, in referring to the cause which induced him to take his life: "The indebtedness was a load on the young man's mind, and he feared since his marriage that he would never be able to pay it." Marrying while yet a student indicates a lack of mental balance and self-control. Certainly the question may fairly be raised whether this young man, so handicapped financially, was a fitting subject for the ministry. We believe in a "call" to the ministry when the phrase is properly defined, but we also believe that the call should be challenged and interpreted by the abilities of the candidate and the accessories which are available in order that he be educated for his work. If a man thinks he has a call, and no practical means are in sight to en-

able him to secure his education without involving himself in hopeless indebtedness, then his "call" is open to serious doubt. If God summon a man to the ministry, He will indicate it by some accompanying helps to relieve and sustain him in his necessary preparation. We press this question upon the attention of our readers because strongly convinced that every year young men are sent to our theological seminaries and admitted to our ministry who are not proper subjects for this high and strenuous calling.

Only a few weeks ago a young married man, engaged in business in which he was successful and in a position which would have been permanent and open to advancement, was advised to leave it and commence a long and tedious educational preparation at one of our seminaries; and this he will do without any resources in hand or any means of financial relief except as he and his wife are able to earn it. We do not doubt the young man's good purpose, but we do strongly question the wisdom of his judgment and that of his advisers. Reference is made to this case to provoke wiser thought upon the subject. We are satisfied that our people need to revise their opinions in the matter of selecting young men for our ministry.

A Much-Wanted President

FOR several days the public press has been busy with the name of President J. W. Bashford, of Ohio Wesleyan University, Delaware, O., in connection with the vacant headship of Northwestern University. The New York Tribune, which is unusually careful and accurate in its news service, contained in its issue of Aug. 24 a dispatch from Chicago, stating unqualifiedly that Dr. Bashford had been elected president of Northwestern. This statement was carried into Boston and other New England dailies and appears in several of our weekly exchanges. The facts in the case doubtless appear in the following paragraph which had place in the Boston Journal of Aug. 30: "After an all-day session of the trustees of Ohio Wesleyan University, held at Delaware, O., yesterday, it was announced that Dr. J. W. Bashford, president of the institution, would continue in that office. Dr. Bashford had been offered the presidency of Northwestern University of Chicago and had left the matter to the Wesleyan trustees. The question of salary was not considered."

We are not surprised that Dr. Bashford is a much-wanted president. Very few men in the church combine so many qualities of strength and fitness for educational leadership. His eleven years of very successful administration at Ohio Wesleyan show that no institution takes any risk with him at its head. His most admirable quality is his profound piety and love of truth. He is never so busy in his great work as an executive, or in his large plans and aspirations for the best things for his church, as to chill the warmth of his devotion or to allow personal ambitions or schemes to have any place whatsoever. As indicated by what the Boston Journal says, his only thought in this double call to duty was to ascertain where he was most needed and could do the most good. Dr. Bashford has a large place in the heart of New England Methodism. His pastorates at Auburndale and at Chestnut St., Portland, Me., and his public addresses in advancing the causes of moral reform, linked him very closely to a multitude of our people. He has the "New England conscience," and that is the certificate for righteousness for all time. We congratulate Ohio Wesleyan that he is to remain. We embellish our cover with an excellent portrait.

THE FALL CAMPAIGN

BISHOP W. F. MALLALIEU.

GOD'S work is worthy of careful planning. Luck and chance, haphazard and thoughtless work, rarely, if ever, result in satisfactory achievements. Plans always precede execution. In all church enterprises some one must study plans, and it is the duty of the pastor to do the work involved. If this duty is properly performed, it means time, thought, prayer. Odd minutes, scraps of unemployed time, will not avail. Hours when the mind is in best working condition must be given. Thinking, not dreaming, is required. The end sought is well worthy of the most patient and careful consideration. Illogical effort, spasmodic work, misdirected energy, naturally result when serious, persistent, honest thinking is not applied to plan-making. And, withal, much prayer must be employed.

These thoughts are especially worthy of consideration in view of the fact that more than half of the first year of the twentieth century has already passed. It was the hope of some that ere the close of this eventful year, supplemented by the work of the year immediately preceding, it would be our privilege to number two million converts and twenty millions of dollars as the outcome of the toils and sacrifices of these two years. Perhaps it was not wise to either write or speak these two numbers, especially the first. This is said because of the lamentable failure thus far to secure a meagre minority of the two millions. Surely, in view of this fact, there is abundant occasion for the most thorough humiliation and confession of our shortcomings, and a complete and irrevocable consecration of all we have, and all we hope for, to the work of God.

Will each pastor especially recognize the fact that a measure of responsibility for the deplorable disappointment of our hopes rests with himself? It must be so, for those who are in places of leadership must in some measure be responsible for results. The question that confronts every honest soul is: What can I do to secure results that will, at least in part, suffice to redeem the past comparative failure? This certainly is within the power of every pastor—to test himself with the most thorough searching of heart and life to see if he is a fit agent to be used for the awakening and salvation of precious souls. The next thing is to come into such relations with God that every power of body, mind and soul can be utilized in the work of saving men. Then, and in the meantime, the pastor, whenever it is at all practicable, should keep the way clear for a special, united, early effort for the salvation of the people. Give the Triune God the right of way. The great work of the preacher is to build up believers and win souls to Christ. If anything hinders him in this, he must avoid it, remove it, or in some right and proper way prevent its interference with the performance of his duty.

Brother pastor, plan your fall campaign without delay; muster your forces; hasten to the field; expect a glorious victory in the name of your Master!

Auburndale, Mass.

THE BELIEVER'S HERITAGE

REV. JAMES MUDGE, D. D.

No care can come where God doth guard;
No ill befall whom He doth keep;
In safety hid, of trouble rid,
I lay me down in peace and sleep.

I wholly love Thy holy name;
I hail with glee Thy glorious will;
Where'er I go, 'tis joy to know
That Thou, my King, art near me still.

Thy power immense, consummate, grand,
Thy wisdom, known to Thee alone,
Thy perfect love, all thought above,
Make me a sharer in Thy throne.

With Thee abiding none can fear,
Nor lack, of every good possessed;
Thy grace avails, whate'er assails,
And I in Thee am fully blest.

Then leap, my heart, exultant, strong,
Cast every doubt and weight away;
Give thanks and praise to God always,
For He will guide to perfect day!

Webster, Mass.

MUCH FRUIT

REV. THEODORE L. CUYLER, D. D.

DURING my recent visit to Southern California, I was feasting my eyes on the beauty and the affluence of the orange orchards and the lemon groves. I was especially interested in a dwarf orange tree in front of my window at Redlands. The little fellow was not higher than my head, but he was a most bountiful bearer. He bore golden fruit with all his might and main; not an ounce of sap ran to waste, and not one tiny branch was idle. He shamed some of the bigger trees, which, with larger opportunities, were yielding smaller revenues. As I looked at that brave and bountiful little tree, I saw a fine illustration of the Master's declaration: "Herein is my Father glorified, that ye bear *much fruit*."

That word "*much*" is a comparative word. What would be much for a disciple of slender means or small talents would be shamefully little for a millionaire, or one endowed with great gifts. Our Lord's scale of measurement was, "For unto whom much is given, of him shall much be required." The shekels of the rich given into the sacred treasury made a poor show in comparison with the big-hearted widow's two mites; for she gave all that she had. Occasionally we see a flourish in the newspapers over a donation made by some millionaire to some charitable object, whereas, if the truth were known, he has only given his income for a single week. Good old Auntie R—, who used to trudge with her tired limbs for a long mile to our monthly concert, in order to save her carfare for the missionary collection, far outshone the millionaire in liberality. Her gift meant a real sacrifice; his gift cost him almost nothing.

"Much fruit" does not mean occasional and spasmodic service. A follower of Jesus Christ who is habitually laborious in every good enterprise, who is always abounding in love deeds and sweet words of sympathy, and in ministrations of mercy at sick beds, or in poverty cellars or attics, who distills true piety like holy oil into every day of his life, who loves to do good and cannot help it, such a Chris-

tian fulfills Christ's description of "bearing much fruit." He has a *habit* of loving his Master and loving his fellow-men; not on special occasions, but all the while. It is his way. We can count on him; and we go to him for a contribution of money or a timely prayer or a testimony in a prayer-meeting, or a good service of any kind, just as confidently as the owner of that bountiful little orange tree counts on a basket of fruit every spring. This blessed fruitfulness is the gift of the Holy Spirit, which dwelleth in him; he is always alive because Jesus Christ abides in his innermost soul, and supplies the vital sap.

Once had an elder in my church who had received only a common school education, and lived on a very moderate salary. His power was not purse-power, or brain-power, or social power; it was sheer *heart-power*. He was a prodigious force in our church simply from the momentum of his godliness. When any hard work was to be done, he never complained of being made a pack-horse. On the evenings for prayer-meetings or church services of any kind he never consulted thermometer or barometer. He had the same kind of holy knack in Christian service that Philip and Gaius, and Dorcas and Onesiphorus, and Lydia and Luke had. When one saw faithful, modest, untiring Elder W—, he saw just what Jesus meant when He said, "Herein is my Father glorified, that ye bear *much fruit*." Such cases are a great encouragement to the "rank and file."

If any one had gone into the American Tract Society House seventy years ago, he would have seen a plain-looking man filling orders and putting up packages of tracts. The man had come from a common school and a carpenter's workshop in Connecticut, with no gift of eloquence in a public assembly and no literary culture. Yet that plain, modest, humble-hearted man was in reality the most effective layman in the city of New York, and was a pioneer in the work of personal evangelistic labors for the conversion of souls, whose influence has gone out over the whole land. His name was Harlan Page; and the secret of his prodigious usefulness was that every day and everywhere he was *abiding in Christ*, and Christ abided in him. He could not but bear much fruit; and it was very choice fruit also. The crown which Harlan Page will wear in heaven will be the diadem worn by those who have turned many to righteousness, and who have never allowed a day to go by without trying to win some soul to the Saviour.

A great deal is said in these days about "consecration." Some of it savors of sentimentality, and some of it borders on cant. Genuine consecration means, letting Jesus Christ have the best we have to give—the first place in our affections, the first claim on our purse, our time, our influence, and our all. In order to yield this, we must let the Master prune us, even if sometimes He cuts deep. Self must go out, that Jesus may come in and possess us. And our only ambition must be that when the Master looks down on us, He may say, "Herein is my Father glorified, that ye are *bearing much fruit*." That will be a first instalment of heaven.

Brooklyn, N. Y.

THOREAU -- A STUDY

REV. W. T. WORTH.

THOREAU'S life, which lasted forty-five years, was mainly spent in Concord, Mass., and its neighborhood, and closed May 6, 1862. For about two years (1845-'47) he lived entirely alone, by the shore of Lake Walden, in a house he built with his own hands, fully a mile from the nearest neighbor.

I have just read the volume he wrote during this voluntary exile. The Lake is immortalized by his pen. What a man he was! How vividly he portrayed and beautified the commonest things! How near he lived to Nature's heart! What boy or man ever thought Lake Walden more remarkable than any other lake until Thoreau found it out? But he easily unlocks the gates through which his readers pass in among the wonders which make his pages attractive and entrancing. Even the pewit seems a more remarkable bird after he sketches him. What a description he gives of a battlefield where three ants fought as the Greeks fought at Marathon! All living things, even the spring foliage and flower, are as sharply defined as cameos, and just as beautiful. Whether Thoreau hoes his bean-field or talks of the brilliancy of the starlit night, he equally interests us. This little book is a comfort in a summer day, and is a library of information when the cold evenings drive us to the cosy fireside.

But all the while we are sorry that one so gifted should show such fine scorn concerning society, and such impatience at the customs and restraints of our civilization. The patch he cultivates seems to him of more importance than the rest of the globe; and he wonders why all men do not contract their wants and be satisfied, as he was, with a few hills of beans. We almost wonder if he really meant what he said. This is what he says of social life: "Society is commonly too cheap. We meet at short intervals, not having had time to acquire any new value for each other. We meet at meals three times a day, and give each other a new taste of the old musty cheese that we are." We must confess that there is ground for his criticism; but the state of things will hardly justify us all in "taking to the woods." We would better not deprive ourselves of the cheese altogether, but improve its quality. How he growls about the railroad which invaded his retreat! "That—Iron Horse, whose earrending neigh is heard throughout the town, has muddled the Bolling Spring with his foot. Where is the country's champion, the Moore, of Moore Hall, to meet him at the Deep Cut and thrust an avenging lance between the ribs of the bloated pest?" How could an intelligent man fail to see that many cherished and valuable things must give way before the march of modern improvement, and that the things gained often outvalue those which are sacrificed?

He seems to delight in underestimating man. Occasionally in these two years he ventured into the neighboring village. He says: "In one direction from my house there was a colony of muskrats in the river meadow; in the other horizon was a village of busy men, as curious to me as if they had been prairie dogs, each sitting

at the mouth of its burrow or running over to a neighbor's to gossip. I went there frequently to observe their habits. Their gossip, taken in homeopathic doses, was really as refreshing, in its way, as the rustle of leaves and the peeping of frogs." Strangely enough, he was once arrested by an officer of the law because he refused to pay a tax. He says: "One afternoon when I went to get a shoe from a cobbler, I was seized and put into jail because I did not pay a tax to, or recognize the authority of, the State, which buys and sells men, women and children like cattle, at the door of its senate-house." His fierce thrust at human slavery, then in its last days, was all right; but his revolt against good government smacks of the ultra cynic, who always cries out against the existing order.

On some of his pages he moralizes beautifully and forcibly. In the chapter on "Higher Laws" he says: "There is never an instant's truce between virtue and vice. . . . We are conscious of the animal in us, which awakens in proportion as our higher nature slumbers. . . . He is blessed who is assured that the animal is dying out of him day by day, and the divine being established. . . . What avails it that you are a Christian, if you are not purer than the heathen; if you deny yourself no more; if you are not more religious? I know of many systems of religion esteemed heathenish whose precepts fill the reader with shame, and provoke him to new endeavors. . . . We are all sculptors and painters, and our material is our own flesh and bones."

His power of description is masterly. Hear him: "Sometimes I rambled to swamps where the usnea lichen hangs in festoons from the white spruce trees, and toad-stools, round tables of the gods, cover the ground, and more beautiful fungi adorn the stumps, like butterflies or shells — vegetable wrinkles; where the swamp pink and dogwood grow; the red alder-berry glows like eyes of imps; the wax-work grooves and crushes the hardest woods in its folds; and the wild holly berries make the beholder forget his home with their beauty. Instead of calling on some scholar, I paid a visit to some particular trees, like the yellow birch, with its loose golden, perfumed vest; the beech, which has so neat a bole, and is beautifully lichen-painted; it is worth the while to see the silver grain sparkle when you split this wood." This manner of statement prevails in the book.

After all his chosen seclusion, he says: "I think I love society as much as most, and am ready enough to fasten myself like a bloodsucker to any full-blooded man that comes in my way. I had three chairs in my house — one for solitude, two for friendship, three for society. When visitors came in large and unexpected numbers, there was the third chair for them all, but they generally economized the room by standing up." You would hardly expect such hospitality to attract a very large circle of intimate friends. He adds this quaint sentence: "One inconvenience I sometimes experienced in so small a house was the difficulty of getting to a sufficient distance from my guest when we began to utter big thoughts in big words. . . . I have found it a singular luxury to talk across the pond to a com-

panion on the opposite side." His courtesy is illustrated by this: "Many a traveler came out of his way to see me and the inside of my house; and, as an excuse for calling, asked for a drink of water. I told them that I drank at the pond, and pointed thither, offering to lend them a dipper." It ought to be said that he did not treat all his visitors in that way. Some choice friends, who understood him — Concord philosophers and the like — found his retreat and peopled it with their wisdom and wit. He responded in equal measure. But he seems to have had a disgust at the presence of those whom he calls "self-styled reformers, the greatest bores of all, who thought that I was forever singing, —

This is the house that I built;
This is the man that lives in the house that I built;

but they did not know that the third line was, —

These are the folks that worry the man
That lives in the house that I built."

What was the matter with him? Whence came these idiosyncrasies? The writer of the preface refers to an early love affair, and says: "He gave her up — a woman fitted to be his mate — to his brother, remaining single henceforth for her sake." But the writer doubts whether Thoreau loved the girl better than he loved "the fine ecstasy of self-sacrifice. Renunciation is to some temptations a luxury too exquisite to be denied. The experience scarred him deeply." Stevenson says: "He was affecting the Spartanism he had not; and the old sentimental wound still bled, while he deceived himself with reasons." But the strange nature of the man lay back of this experience. However large a factor that love may have been, the man himself in his mental quaintness and oddity is the foundation for this strange mixture of candor and reserve, of stoicism and feeling. Certainly he was not then in any sense an evangelical Christian. He speaks of "the gods;" but nature is far nearer to him than the God of nature. Jesus Christ is not visible in his horizon. The western hills seem to bound his being, except that, on his last page, he speaks wonderingly of the possibility of immortality; but he founds his theory not on Revelation, but on an apocryphal story of a bug which came to life out of the dry leaf of an old table which had stood in a farmer's kitchen for sixty years!

All honor to him for the brave words he wrote and spoke for human freedom. Crown him with praise for his beautiful poetic style. Revel with him in his studies of nature on lake and shore. Let him help you by the frequent wisdom he displays in analyzing people. But all the time be sure of this, that the world is broader than a bean-field; that Lake Walden is not the only body of water in the world; that the little universe he lived in for two years is only a faint type of the busy world beyond, where men jostle men, where interests clash and struggle, where great problems wait for settlement, where Gog and Magog battle, and where the Christian knight of every clime is to win laurels for his King by a dauntless contention against "the world,

the flesh, and the devil." I think Thoreau was, after all, not without his hope for a brighter and a better day. For his last line reads: "There is more day to dawn. The sun is but a morning star."

Make a pilgrimage to Sleepy Hollow, where his dust reposes, and, as you stand by his grave, hope, as I do, that He who is "the Light which lighteth every man" shined on him in the after years, and that, after his troublesome career, he sees "the King in His beauty."

Auburndale, Mass.

CHRISTIAN CASUISTRY

A Sermon

PROF. BORDEN P. BOWNE, LL. D.

ROM. 14. 1 COR. 10.

THERE was a prominent controversy in the primitive church respecting meats offered to idols and the duty of Christians in the case. Many of the disciples brought with them their Jewish traditions about the matter and sought to impose them on the church as of abiding obligation. The Gentile disciples, on the other hand, believed in greater freedom and held the Jewish tradition as no longer binding; and some of the more radical spirits would seem to have treated it with contempt. This naturally bred friction and misunderstanding and uncharity. St. Paul discusses the subject in two places — Romans 14 and 1 Cor. 10 — to which I refer you.

The question itself in its special form has no longer any interest for us, but the ancient debate has abiding significance as being a particular case of a perennial problem. This is essentially the problem between conservative and progressive morality. It is the problem of changing codes of conduct. It concerns, also, the measure of individual liberty and individual subordination, the extent to which the individual may assert his own freedom, and the extent to which he shall subordinate it out of consideration for others. Hence its interest and importance.

Likewise Paul's decision of the specific case has no longer any interest for us; but his mode of treatment and the principles by which he sought to solve it have abiding significance. As to the meat question, he agrees with the disciples of liberty. He says: An idol is nothing; and hence meat offered to idols cannot be affected thereby. He advises his readers to eat what is sold in the market, or what is set before them by their hosts, and be thankful. He adds: I know and am persuaded in the Lord Jesus that nothing is unclean of itself. Neither will he allow his liberty to be judged of another man's conscience, as a yoke to be imposed upon him from without. But, on the other hand, if there be any who have not attained to this insight and liberty, they must follow their conscience, for if any one thinketh anything to be unclean, to him it is unclean; and he that doubteth is condemned if he eat; because his action is not the freedom of Christian insight, but the transgression of his conscience.

But this is not the end of the matter. Paul tries to lift the whole subject to a higher plane and to view it in the light of principles. In the first place he says: Let each man be fully persuaded in his own mind. This recognizes that every one must be faithful to his own conscience. At the same time this conscience is for himself and not for another. Let us not, therefore, judge one another any more. Judgment is not ours, for we shall all stand before the judgment seat of God. Instead of this mu-

tual judging, let love reign. The brother with weak conscience is apt to condemn the brother who insists on liberty and to view him as yielding to sin. But the brother who insists on liberty is apt to set at naught the weak brother and hold him in contempt. But this also is a mistake; for none of us liveth to himself. We may not, therefore, walk uncharitably and with our freedom grieve or cause to stumble or destroy the brother for whom Christ died. Moreover, the kingdom of God is not eating and drinking in any case, but righteousness and peace and joy in the Holy Ghost. The radical brother who insists on his freedom should remember this higher meaning of the kingdom. Likewise the brother of uneasy scruples should rise to this larger view. Finally, Paul proposes to both parties to consider the question in the light of a new principle: Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.

Thus I have sketched Paul's two discussions of the topic. As said before, the special problem has no longer interest for us, except as it illustrates

A Perennial Problem of Society.

Neither is Paul's particular decision of any interest to us, but only the principles which he brings to the discussion. The truth is that, except in the denial of any essential uncleanness in things offered to idols, Paul does not reach any decision. He only lays down the principles by which both parties should be guided. The discussion also is not between good and bad people, Christians and idolaters. If it had been, it could easily have been settled. It was rather between progressive and conservative Christians; and the problem of which this ancient debate was only a special case is, as I have said, the problem of progress and conservatism in morals, of the freedom and subordination of the individual. And these problems admit of no definite and final solution. They can be solved only approximately in any case; and no good result can be reached unless they are studied in the light of the Apostle's principles. These are:

1. The sacredness of the individual's conscience for himself.
2. The duty of charity toward others who differ from us.
3. The duty of subordinating life and liberty to love and the glory of God.

The problem in question arises naturally from the form of our moral development. The only thing that is fixed and absolute in morals is the good will and the will to do right. The law of love and the loyalty to what we conceive to be right, are of absolute and inalienable obligation. No outside authority and no conceivable change of circumstances can absolve us from this central and basal duty. But this does not tell us what is to be done in any particular case. It only reveals the spirit in which we should live. What this spirit demands in the actual circumstances of life is not decided, and remains a problem for wisdom and experience to solve. Thus a physician may love the patient as himself, but that does not reveal the mode of treating the disease. The legislator may be impartially devoted to the public good, but that does not insure wise legislation. For this he must have practical wisdom, a knowledge of human nature, of social needs, of economic laws, of the political situation. The philanthropist may have the Golden Rule for his motto, and he could not well have a better; but this alone will not reveal how to deal with the problem of public charity. For this he needs not merely a soft heart, but also a hard and wise head, well furnished with knowledge of human nature and social problems and

conditions. The physician, the legislator, the philanthropist, who are furnished only with good intentions, are not likely to be useful people, however well they may mean, or however good they may be.

In these illustrations we see clearly that in concrete action there are two factors, the moral intention and motive, and a judgment based on reflection and the indications of experience. And the same is true for all practical codes. They have the same double aspect — the moral intention and the judgment of wisdom. They are no original intuition of conscience, but the slowly-built-up result of generations of life and experience. The moral nature itself is slowly developed, and the practical insight whereby it reaches the best form of conduct is developed more slowly still. Throughout this development men may be moral in the sense that they act from moral principles; but owing to their lack of knowledge, both of the inner and outer world, they attain only to very imperfect codes; just as physicians, while always aiming at the cure of the patient, because of ignorance have fallen into great errors of practice.

Now this general fact has for its result that our

Codes of Conduct are No Fixed Quantities

but are ever undergoing change. The elementary duties, of course, are abiding, but on the outer edges of expanding life change will always be going on. With the growth of knowledge, the increase of experience, the clearer indication of tendencies, there will be a change of judgment as to what should be done or left undone. Some things thought harmful will be found harmless. Some things thought harmless will be found pernicious. With the deepening of spiritual insight, also, many things thought essential to religion will be seen to be indifferent; and other things which may have been overlooked will be lifted into perpetual obligation. Thus our codes of life, our social customs, our personal habits, our political practices, are always undergoing criticism in a living community, and are slowly being adjusted to growing knowledge and experience. In this way a great improvement in our codes has been brought about within the historical period, and even within recent years. We need look back only a hundred years to find great advance in Christian codes. The saints of a century ago would hardly be tolerated today. Religion has been purified and rationalized: social customs have been ameliorated; laws have been humanized; and the empire of conscience has been extended over larger and larger fields of life. We may have no better intentions than our ancestors, and in that sense may be no more moral, but we are wiser; and our codes and customs are better adjusted to life and reality.

And a second result of this fact of development is that there will always be a border of conduct concerning which good men are not agreed. They will all agree that the right thing should be done, but they will differ concerning the thing to do. Some will cling to habit, to custom, to tradition, and will view any departure therefrom with suspicion and alarm. Others, more adventurous, will wish to try the new and to improve the old. Or some with scanty experience and narrow outlook will have no sense of the need of readjustment, and will look upon the demand for it as an expression of lawlessness and disloyalty to the truth. Others of larger life and outlook will feel the inadequacy of the old and the need that it yield to the new as a better expression of the truth.

There would be no objection to this opposition if it were ruled by the spirit of char-

ity. It would then be simply the opposition of conservatism and progress, each of which is needed to keep the other sane and sweet. Without the criticism by conservatism, progress would be unsteady and flighty. And without the criticism by progress, conservatism would slumber in ignorance and sloth. Unfortunately, the matter is not always understood, and charity is often wanting. From lack of understanding the difference is commonly supposed to be a moral one, whereas it is only a difference of judgment as to what is wise in the case. From failure to understand the derived and developed nature of codes, also, the conservative is apt to regard the traditional code as an absolute deliverance of conscience or a revelation from God. Thus the code itself is sanctified as something inviolably sacred, and its critics are made to appear as the enemies of God and righteousness. In this way the authority of God and conscience has been invoked for numberless crudities, imbecilities and iniquities, and has been made one of the mainstays of political and ecclesiastical oppression. In the larger questions of political and ecclesiastical progress the untaught and sophisticated conscience has been one of the great obstacles. The divine right of kings, the passive obedience of subjects, the sin of resisting authority, no matter how iniquitous it might be, especially the sin of criticising ecclesiastical authority, the depravity of thinking critically about religious teaching — all these things have been stoutly insisted upon in the name of God and conscience. In minor matters the same way of thinking has produced a rich variety of grotesque and artificial notions which are supposed to be the very gist of morality. Styles of clothing, forms of speech, social customs, have been insisted upon, which at best were justifiable only as temporary reactions against conditions then existing, but which for the most part were only expressions of their authors' ignorance, poverty, lack of social outlook and spiritual insight. And on this pitiable basis they have often fallen into pharisaism and spiritual pride and uncharity beyond anything possible to an ordinary sinner.

For this state of affairs there is no speedy cure.

Cure Must be a Vital Process

Involving the growth of intelligence and the clarifying of the moral vision. It will help, however, if we remember that our codes of conduct must vary with growing knowledge, and that there will always be an indefinite frontier where good men may differ as to what should be done without any prejudice to the sincerity of their moral purpose. Many moral problems are indeterminate in themselves. Thus, who can sharply define what spirituality implies? or mark off in clear outline the exhaustive code of the religious life? Of course the thing is impossible, for this life is a spirit rather than a code, and can never be exhaustively expressed in rules. Again, as soon as we get away from the routine of daily life, the thing to be done is not easily discerned, and good men may and do differ in their judgments.

Thus we see that the problem in the primitive church about Jewish feasts and eating meat offered to idols is only a special case of a general problem inherent in the very form of our human life. And now we are ready to apply Paul's principles to its solution.

First, let every man be fully persuaded in his own mind and obey his own conscience. To be sure, conscience is far from infallible, and the conscience of many men is a very curious organ; but, such as it is, every man must obey it. He must do the thing which to him seems right. He may be mistaken; a broader knowledge might

change his mind; but so long as anything seems to him right, he must be loyal to it, no matter who differs from him. If, then, there be any social customs of which he disapproves, he must avoid them; and if there be anything not recognized as duty by society, but clearly presented as such to him, that one thing he must do. No power in heaven or in earth can absolve him from obedience to his convictions of right.

But this conscience is his own, not another's. He may recommend his view to others; he may give reasons for the faith that is in him; but when he insists on imposing it on others he may be assuming a knowledge which he does not possess; and when he concludes that those who differ from him are morally unfaithful, he then assumes a knowledge of the heart which he cannot possess and falls into pharisaic uncharity. For most of these questions which lie in the field of moral change and progress cannot be settled by talking or by any short process whatever. They often involve profound changes of opinion, mental illumination, changes of personal habit and social usage; and these things are not brought about in a day. Only a person entirely ignorant of the world and life would dream of effecting such changes by a syllogism or an exhortation. Every other person knows that such processes are age-long in duration; every other person knows the entire futility of impatience and browbeating and denunciation in hastening the result; and every other person also knows that until that which is perfect is come, good men will be found on both sides of such questions. It may be from defective knowledge, from insufficient reflection, from one-sided sympathy; but whatever the cause, the fact will long exist.

Now in such a state of affairs, we must apply the Apostle's first rule—let every one be fully persuaded in his own mind; and also his second rule—charity of judgment. Who art thou that judgest another? To his own master he shall stand or fall. This second rule is the one most frequently violated in this matter. Reformers especially are not content with having a conscience for themselves and with seeking by rational means to bring others to the same mind, but they denounce those who differ from them, and thus injure their own cause and bring themselves into contempt. The history of reform and reformers is a sad and shocking exhibition of the weakness of good men in this respect. Bitter and violent denunciation takes the place of a good example, temperate reasoning and gracious charity. Or minor matters are magnified into supreme importance; and a strange blindness to proportion and the relative importance of things is induced, which, when it becomes chronic, is incurable. Thus the reformers themselves get by the ears and waste a large part of their energy in fighting and denouncing one another, instead of combining against the common foe.

This second rule of the Apostle, charity in judging one another, we greatly need to lay to heart. The lack of it is a crying scandal to all good people and one great obstacle to moral progress. We all have known, we all know, of reforms which are very important to society and in which every good man must be profoundly interested, which nevertheless have been carried on with such uncharity and unscrupulousness, with such practical unwisdom and ignorance of human nature, as to defeat themselves, or at least most seriously to thwart themselves. And the conviction is becoming general that nothing will ever be done until these unwise leaders are cashiered and replaced by others of more practical insight.

Of course if we postpone reform until it

is done just right, we shall never get it. Even good things are rarely done in an ideal way; and the weakest of all weak beings is the person of such exquisite taste that he cannot abide any reform because of the rude and uncultured and unæsthetic character of the reformers. But it is equally sure that we shall get reform a great deal sooner if we learn charity and eschew malignant philanthropy, and have our conscience for ourselves and allow others to have a conscience for themselves, and penetrate to the unity of the spirit, which may exist behind all diversity of judgment and custom.

St. Paul himself was on the side of liberty. He was not willing to have his liberty judged of another man's conscience. He was quite willing that another should have a conscience for himself, but not for him. He finds, however,

A Limitation in the Law of Love.

Hence while all things are lawful, all things may not be expedient. Christian love and wisdom must be considered in the use of our freedom. All recognize this. Thus, the truth may rightly be spoken, but he would be a very thoughtless or ignorant person who did not see that wisdom must control our freedom even here. Not all and every truth is adapted to every person and circumstance, and it would be easy to misuse our freedom in this respect so as by our truth to cause to stumble some weak brother for whom Christ died. As good and wholesome food may be destructive when the stomach is unfitted for it, so truth itself might be destructive for one whose mind was not prepared for its reception. Again, love is higher than liberty; and I must not for the sake of liberty needlessly cause any brother to stumble. Liberty apart from love is apt to become uncharitable and contemptuous and as bigoted as bigotry itself. But these considerations are not rules which give definite guidance; they are rather principles in the light of which we are to act, and which each one is to apply for himself. No one can give law to another in this respect; no one can prescribe to another how far for love's sake he shall yield his own liberty; least of all may the weak brother himself have a voice in the decision.

This matter of the weak brother has been very much misunderstood. In deciding what is right or wrong in itself, the weak brother cannot be considered at all. This is a question purely of truth and right reason. To declare obligatory, out of regard for the weak brother, something which is not obligatory, is false and dangerous. It makes ignorance and prejudice and weakness, rather than the truth of things, the ground of legislation. It produces an artificial and fictitious code which is sure to produce revolt when it is seen through. It obscures the eternal obligations of justice and righteousness by petty fussiness about the titling of mint, anise and cummin. Now this is undue deference to the weak brother, and must never be allowed. St. Paul would not admit that an idol was anything, or that meats offered to idols were damaged thereby, or that there was anything unclean in itself. He would not needlessly offend, but he would not conceal the truth. And this is as far as Christian wisdom allows us to go. In the confusion of this human world it must needs be that offences come, but in the long run the truth is the line of least resistance and of fewest offences. Weak brethren abound on all sides of every question. If one is offended by the enlargement of liberty, another is offended by its limitation. Defect is as dangerous as excess. Only the truth is safe, and only the truth makes free. The weak brother, then, is not to be considered at all in deciding the questions of essential

right and wrong; but he is to be taken into account in the use of our freedom. We must not walk uncharitably, but in Christian wisdom and love. But the weak brother himself may never prescribe the measure of consideration; he must accept what is given him.

The problems are indeterminate. The principles given show the spirit in which we should deal with them, but they give no final solution. The application must be made by each for himself and at his own risk. Each stands or falls to his own Master. St. Paul himself manifestly felt the impossibility of any hard-and-fast decision; and he leaves the matter with a final suggestion designed to change the entire point of view. He says the kingdom of God is not eating or drinking, but righteousness and peace and joy in the Holy Ghost; and he urges his readers to give up haggling and wrangling about eating and drinking and fast days, and make the glory of God the principle of all their living. All things, therefore, whatsoever ye do, whether ye eat or drink, do all to the glory of God. Thus the apostle sought to bring them to an insight into the spiritual nature of obedience which should vacate their discussions by revealing a higher principle. God looketh at the heart. He takes account only of that; and if that be right, He accepts or overlooks all the rest. A life of scruples is always weak; and there is no end to them, if we allow them to begin. Scruples beget scruples and grow upon scruples until the moral life itself is lost in a pharisaic casuistry to which there is no end. The only remedy is to reject this method of mechanical rule and scruple altogether, and simply seek to live in the love of God and man. This is the true and only law of Christian living.

OUR CHICAGO LETTER

"QUAERO."

WE have been "just living" these three months, as one answered when asked what he did during the dreadful days of the French Revolution. But isn't it a good deal to live nowadays? You readers with high ideals, broad horizons, and courageous convictions, reply. What more than "just live" could we do when physical force was at its lowest and heat energy was at its highest? Say what you will, there are times for work and seasons for rest. We of Chicago have been resting. The wheels of trade have revolved, the pulleys and belts of factory have whirled, but we have toiled not, neither have we spun. And yet we haven't idled. We have rested. The stars have shimmered for us, the lake has sung for us, the flowers have smiled for us, and we have felt that

"God's in His heaven—"

All's right with the world!"

PRESIDING ELDERS

They are very busy. What impassive countenances they have! How non-committal they are! Of course that is all right in a presiding elder, from his point of view. But we poor preachers wish they were mirrors in which we could see our future, and not sphinxes. Three presiding elders leave their districts at the Conference in October. Dr. G. R. Vanhorne relinquishes the Freeport District to go South with his wife, who is in ill health. There are those who insist that Rev. M. W. Satterfield, of Fulton St. Church, this city, leads all others as his

successor. Dr. Grover C. Clark quits the Dixon District by expiration of time. To succeed him there are many aspirants. It is quite certain that Rev. A. T. Horn, of DeKalb, can change places with the Doctor if he cares to wear the presiding-elder robes. Dr. F. A. Hardin will probably be succeeded by Dr. Lewis Curtis on Rockford District.

Dr. A. D. Traveller has been asked to continue as secretary of the City Missionary Society for the ensuing year. Drs. Caldwell, Jackson and Mandeville will succeed themselves. They are well-trying men. Under their wise leadership and helpful inspiration Chicago Methodism is progressive and alert.

PREACHERS

Vacations are not yet ended. Drs. Little, Swift and Brushingham are either in London or on their way thither to attend the Ecumenical Conference. Revs. Frank D. Sheets and W. E. Tilroe used their vacations on the Continent and in England, Scotland and Ireland. Other pastors visited California, returning via Yellowstone Park. Yet others have been on farms, or in Northern Wisconsin, at different lakes, fishing and idling. Enough are at home, however, to run the coming Conference and to make the appointments. They are doing both in the Book Concern. Here follows their action: It is quite certain that Dr. W. O. Shepard will leave Emmanuel Church, Evanston. As has been reported, Dr. Coburn has been called to St. James to succeed Dr. McIntyre. The churches at Ravenswood and Edgewater will probably have new preachers in October. Rev. John Thomson, of Gross Park Church, has accepted the invitation of Centennial Church, Rockford. Rev. James Rowe and Rev. H. V. Holt, six-year men, can return if they care to do so. Perhaps they will, and maybe they won't. Strange things are to happen. Committees are canvassing. What intelligent conclusions they come to! For instance: On a recent hot Sunday three men—two about twenty-five years of age and one over fifty years of age—visited, as a searching committee, a certain church. The sermon was not a show one. It was preached to a sweltering congregation on a torrid day by a profusely perspiring pastor. These three men were to choose a preacher with less care and less good sense than they would buy a horse or a cow. They would not purchase either without examining its pedigree, etc. The poor preacher must miss the flood-tide of opportunity that leads, perchance, to place, because the one sermon they heard did not keep awake the wise men who were the judges of his fitness and ability. They decided, of course, that they wanted some other man. This is the point: Why do not the Bishop and the cabinet station men by their records? Why do they not compel the Conference Minutes and the churches served—their growth, spiritual and financial condition—to speak for the preacher? It does seem grossly unfair to "Quaero" to keep a man up to a \$2,000 mark, or higher, simply because he had such a salary at one time, while other men are kept at a \$1,200 mark, or less, merely because they have not had a larger salary. The time has come to measure

preachers by their faithfulness and their work, and not by the result of a chance sermon or of superintending favoritism. The inequalities in the ministry that are not defined by the gift of talents are glaring and unjust. A combination or trust of the ordinary ministers might help to solve some of these! But, of course, this would be in the nature of a strike, which is surely non-providential.

LAYMEN

And this is the day of his majesty, the layman, of the church. Many have looked anxiously for its dawning. Now his annual turn has come, in the business of the church, to declare himself. What a field for the display of prejudice and malice, sweetness and love, narrowness and magnanimity, the fourth quarterly conference is! The field of the cloth of gold was not more splendid for its magnificent parade of loyal riches than is the fourth quarterly conference for its panorama of shifting sessions. Woe now to the preacher if he has dared to obey the voice of duty in opposition to the whim or will of a czar of the church! It matters not that he has been a conscientious, hard-working, earnest, devoted, helpful pastor and preacher. The autocrat has decided that the best interests of the church demand a change, and the contest between blue and gray that he precipitates, is fought out in the fourth quarterly conference. Out of the *mêlée* there come men with tempers torn, hearts wounded, and minds angry, while one man creeps to his home to lie on a restless bed through the night hours, waiting for Him who spoke peace to the troubled waters to calm the storm of righteous protest that rages within. Then come the long days—often years—of "reconstruction" in that church, and the brethren wonder why the work of the Lord does not prosper in their Zion. And yet the militant hosts of lay Methodists are a glorious army whose banner, like the helmet of Navarre, waves in the front of every movement for the weal of man.

LAYWOMEN

The emphasis has been put on man for so long a time that the position and work of the women in the local church is apt to be minimized. Of course, every pastor feels the might of the well-worn couplet by Scott, read in its largest meaning:

"When pain and anguish wring thy brow,
A ministering angel, thou."

This is not doggerel, nor is it sentimentality. It is sentiment. But the fact remains that the major part of the consecration and devotion, the toil and tears of the Mary and Martha of the church waits the post-mortem epitaph of brass tablet or memorial window. This is just a suggestion that the church undertake to discrown some of its many kings, and that it proceed to crown many of its not few queens.

CHURCHES AND LEAGUE

The most enthusiastic reports come from all who were privileged to attend the California Convention. The addresses are said to have been practical and of high order. There was little spoken, apparently, that was out of the jurisdiction of the average hearer. Spectacular sermons and themes were tabooed. California, of

course, is the land of "climate" and flowers. Hospitality is splendidly common in the Golden State. Therefore, unless they were melancholic, or pessimistic, or dyspeptic, everybody who went had a profitable and uplifting vacation-convention visit. It is surmised, however, that the shades of Mr. George Pullman have vanished, timorous with fear, before the wind of outcry against the Pullman Company for its shabby service in transportation.

The churches of our city are paying their building debts. Humboldt Park Church, Rev. J. M. Wheaton, pastor, is reported to have liquidated its indebtedness of \$4,000.

Emmanuel Church was dedicated on a recent Sunday without debt. Rev. R. G. Armstrong, the pastor, is entitled to great credit for the heroic and enthusiastic faith which accomplished the result.

ET CETERA

We here in Chicago are perfectly satisfied with the paper our new editor of the *Northwestern* is making, and we are hard to please. He is a Christian gentleman and a thorough journalist, is D. D. Thompson.

Mr. S. H. Pye of the Book Concern is absent in attendance on the Conferences, exhorting the brethren to buy more books and to pay their accounts.

Bishop Merrill wears the usual smile of benediction and is living in the peace and sweetness of the Gospel he has preached these many years.

Northwestern University conferred the degree of D. D. on Rev. Fred H. Sheets, of Grace Church, at its recent Commencement.

A president for the University could be selected in a few moments, but he has not been—so a prominent member of the board of trustees said very recently.

Dr. Bronson, of Garrett, is supplying for a month the pulpit of the church at Mt. Vernon, Ia.

Prof. R. L. Cumcock has returned from his trip abroad.

The many friends of Dr. R. H. Pooley are rejoicing because of his certain restoration to health, after a serious siege of rheumatic fever.

Rev. W. A. Burch, financial agent of Northwestern, is pushing the campaign for endowment funds into the camp of the Croesus friends of the University.

Rev. Morton Hartzell has been visiting in Chicago. It ought to be stated in all fairness that he is the son of the Bishop of that name. He does not need Elijah's mantle, however.

The preachers hereabouts are watching the heavens for a sign of increased salaries this coming year. Potatoes have gone up; round steak has jumped; brown sugar has advanced; flour is higher; coal is booming; and what are we to do who could scarcely make ends meet at the old prices? Weddings are scarce, and funerals are less common, for mortality rates are low. Some Elisha must speak to the cruse of oil and the barrel of meal.

It has been warm here this summer—to be sure it has! Perhaps some stronger adjective ought to be used. But there are incomparably more disagreeable things than hot weather. Now we are looking toward the days of the sere and yellow

leaf. How near they are! What a flyer time is! How it rushes us, on and on, into the snows of the winter of age! But then, no sunrise was ever so glorious as the marvelous canvas stretched across the evening horizon.

A PRAYER

O Strength, strip me of self, and set me free!
Touch Thou my bonds, and bid them fall away;
Hold Thou the lips which would complain to Thee,
And teach instead my spirit how to pray.

O Love, give me a heart so like Thine own
That it may beat in unison with Thine;
Make it a temple for Thyself alone,
Too long it has been filled with thoughts of mine.

O Wisdom, teach me, I am all unlearned;
I do not know Thee, when I meet Thy face
In discipline — my dim eyes being turned
Upon myself, see not Thy glance of grace.

O Sight, see for me! Be it night or day,
Life is a maze through which I cannot see;
My feet grow more uncertain of the way —
O never-failing Sight, see Thou for me!

O God — Wisdom Thou art, Strength, Love, and Sight!
Grant me a little portion of each grace;
I yield to Thee, do Thou what seemeth right;
When Thou art done, let me behold Thy face!

— Anna F. Granniss.

METHODIST PULSE BEATS

[From the Springfield Republican.]

A NUMBER of Methodist Episcopal ministers have sent to ZION'S HERALD answers to the inquiry: "What changes, if any, have occurred in your theological views, your purposes and your methods, in the last ten years?" The HERALD had the prudent forethought to ask the writers to be brief, and, consequently, we can quickly get at the results, which are quite interesting, and would not be materially changed if there were a hundred instead of a score of ministers in this church. For Methodists have always had faith in the light and love of God, and a mellower temper than the sectarians who build on cast-iron creeds, and even when they have put them aside in theological cabinets, are all the time taking them out and looking at them, and reaffirming their belief "for substance of doctrine" in formulas to which all their other conduct gives no sort of heed. The Methodists have still much of the Wesleys and Whitefield in their ways and faiths, and the "new light" still shines over the perennial youth of the better Arminianism of our modern days, and is now, in the last quarter of its second century, bright enough for millions to see the way by, so much has its radiance extended. They would be expected to think ever more and more humanly, though certainly they could never see more godly, than John Wesley did; yet even there they have to "think noble things of God" in a somewhat broader fashion.

In these letters we get only the changes, if any, of the last ten years — a very brief period, and covering rather the ministers' individual experiences than the widespread movement of change in the points of view of all religious belief, which cannot be put nearer in beginning than a quar-

ter of a century ago, and has often been dated in this country from the notable council which refused to settle Rev. James F. Merriam as pastor of a Congregational church at Indian Orchard, for a degree of liberality which now would interpose no obstacle whatever to such settlement. Still, such as the responses are, they are not without interest, and they touch on many points which provoke comment and reflection. Thus Rev. W. J. Heath of this city says that methods change because of new circumstances, into which he does not enter. He says: "Some of the gospel message is seldom uttered, and much of our hymnology is unused because of its lack of adaptation to those present. The trouble is not in the workman or the tools, but the material upon which he has to work." That is, the people are moving away from the minister — whether in progression or in retrogression is the question. Is he going in the same way they are? or is he standing still and they going backward? Mr. Heath says: "Given the Sunday-evening congregation of years ago, and a plain, direct gospel sermon with a warm altar service would be as effective as it was then." But plainly there is no such congregation.

Rev. Dr. Walter J. Yates, of Hazardville, says: "In methods, terms and illustrations I have always found the modern preferable to the antique, and the results of sound science, philosophy and literary criticism have been an aid in defending true faith rather than in destroying it." Rev. W. S. Smithers, of St. Albans, Vt., however, thinks the old methods "generally successful when faithfully employed," and has not found "the use of new means to draw a Sunday evening congregation" encouraging in its permanent results. Rev. Dillon Bronson, of Brookline, holds special meetings and seeks "for revivals of the John-Baptist type," but prefers "the Jesus-method of hand-to-hand work." "Shepherding the sheep one by one" is also the way of Rev. George A. Grant, of Taunton. In Boston Rev. Charles E. Davis declares for all manner of methods, and says: "On Sunday afternoons we use our large and shady Concord-Street yard for open-air services. Result; we are reaching an entirely new and unchurched class." Rev. W. B. Dukeshire, of Orono, Me., says: "Once I worked for uniformity in Christian life; now I encourage diversity. I no longer doubt the depth and value of the Christian life of the many who shrink from public testimony. I endeavor to promote the life of Christ in the soul, and let its outward manifestations be determined by temperament, gifts, and the Holy Spirit. Variety is God's law; and my purpose and methods are to develop variety in types of religious life." Another thoughtful response is that of Rev. W. I. Ward, of Fall River, who says: "My methods are constantly changing in detail; in broad outline they change much less. I hold myself more and more closely to teaching that we ought to live righteously; that sin is wrong and must be overcome; that self-indulgence is the essence of sin; that Christ can master self and conquer sin; that we are capable of living Christ-controlled lives. More than I did formerly I seek to appeal to the thoughtfulness of the people and to the deeper, nobler emotions, rather than to the more superficial and less abiding feelings." Rev. Richard Povey, of Gale's Ferry, Ct., says his change of method is to give "greater emphasis to practical gospel righteousness in character and life." Two or three of the letters speak of "increased devotion to children." The one consentaneous note is this, that in methods the direction is to appeal to thought more than to emotion, to consult more the individual, to work in the light of today. It is a fact,

of course, that the old fashion of Methodist meetings with their loud appeals to sensation, their explosive "Amen's" and "Bless the Lords," is almost wholly of the past, and shows no sign of renewal. The Salvation Army in this respect has fallen heir to a heritage which they have improved with many extravagances.

As for beliefs, or views, not much is said in regard to the new Biblical criticism by analysis and history, but some of what is said is worth noting. Rev. Dr. James Mudge says: "I see more and more clearly that the old ideas are untenable, and that the radical ideas of some destructive critics are entirely unreasonable." So he occupies "a conservative position as regards the latter and a progressive position as regards the former." Rev. Mr. Davis, the Boston minister already quoted, sums up his changes of belief in these sentences: "Jesus Christ came to earth to show us what to do and how to do it. Others may to advantage theorize as to the atonement, etc. I have tried to do so in years gone. Dissatisfaction crowned my efforts. I have one object before me now — to follow Jesus, preach Jesus, lead men to Jesus." Rev. Charles H. Stackpole, of Melrose, is convicted of "the newer and more rational theory of the inspiration of the Scriptures;" he no longer holds to "Paul's dogmatic theology, founded largely on an untenable view of Genesis;" he is open to evolution; no longer holds any theory of the atonement, save that Christ is the supreme expression of God's love; and "all the woful knowledge of the past . . . misrepresents the character of God and is destined to perish from the mind of man." Rev. George S. Butters, of Somerville, says: "The theory of the inspiration of the Scriptures which I once steadfastly held, I have been obliged to discard, holding strongly to the fact of inspiration without a satisfactory theory. Ten years ago I was strictly Wesleyan on the question of entire sanctification. Today I do not regard that theory either scriptural or practical." "The Spirit lives only by ceaseless change of expression," declares Rev. L. H. Dorchester, of Boston. "The living organism has glided out of many old phrases, and is finding fresher, more vital and hence more effective expression in terms of today's thought and life." Christ is the embodiment of divine altruism, the example and inspiration for all service."

In fine, with one or two exceptions, these letters indicate that the old theological groundwork is being replaced by rational bases of practical work and a large conception of the nature of God. And so is it in degree with all the church, even in the old church that is so seldom considered when one speaks of the progress of religious thought and the advance of hope for the world. The Roman Church may be what it was in Old World countries, but in spite of the remark attributed to Cardinal Gibbons, that there is no such thing as "Americanism" in that church, it is true that there is at work in its ministrations and utterances here a spirit wider than Americanism, but to which America gives impulse and opportunity.

— "Why is it that so many ministers speak like beaten men?" was the question asked of a young student. A number of reasons might be offered in answer to this inquiry, but surely no good reason. A minister above all others should believe in the worth of the Gospel which he preaches and the supremacy of spiritual ideals. If we preach and live Christ, we are not going to be defeated. What we need as Christian workers is the sense of success. A despondent man can effect little, either in or out of the pulpit. The victory that overcometh the world is our faith, not our fear. — *New York Observer*.

THE FAMILY

SOUTHERNWOOD

L. M. MONTGOMERY.

What is it you have in the heart of your
posy, stranger?
Well, well, if it isn't a sprig of southern-
wood!
From the country, I reckon? They call it
out of the fashion,
But a whiff of its fragrance always does me
good,
And to see a bit of it here in this grimy city
street,
'Minds me of home and mother and all
things good and sweet.

It grew by the old front door in the home-
stead garden
Where we sat in the dusk at the time of
stars and dew,
Just under the lilac-bush by the parlor
window,
Where the breath of honeysuckle and clover
meadows blew through,
With the orchards on either side in their
fruitful solitude—
Oh, it all comes back to me now with the
scent of southernwood!

Mother would have a sprig pinned always
about her somewhere,
Or a bit to hold in her hand as she rested
there at one side.
The roses and pinks were sweet, but she
loved it better,
For she'd planted the roots herself when
she came to the farm a bride.
And we tired boys and girls who sat at her
feet
Felt only the time was dear and mother's
face was sweet.

Now we're scattered far and away the
wide world over—
When father and mother are gone the chil-
dren are swift to roam!
The hillside farm has passed to the hands
of others,
And strangers dwell in the spot we called
our own.
But the garden old, and the house where
the poplars stood,
Are mine again by the spell of the scent of
southernwood.

Cavendish, P. E. I.

Thoughts for the Thoughtful

Sing! the lavish Autumn waits,
All the harvest wealth to bring,
She is at her palace gates,—
Sing!
She shall fling her banners free,—
Goldenrods shall one by one
Light their torches by the sun,
For the harvest revelry!

—Dora Read Goodale.

Humility and toil are the two uprights of
the ladder by which we ascend to Paradise.
—S. Bernard.

We may go through common life with an
uncommon motive—the thought of God,
and the desire of pleasing and serving Him
in all things. —Goulburn.

Up, and be doing. The heavenly Mas-
ter is on His journey, and the talents for
use or abuse are now in our hands. Oh!
let us not have to mourn, when too late,
forfeited opportunities. The talents, ours
today, may be demanded by the Owner
tomorrow. —Macduff.

"What does God require but—service?"
What does He want of my service? "Angels
at His bidding speed." The clouds and the
winds obey Him. His ministers are flam-
ing fires. Yes; but if He toiled in a car-
penter's shop in Nazareth, if He had need
of the lad with the loaves and fishes and of
the young colt and of that bare upper room.

I can conceive how He may even now have
need of my feeble hands and my poor wits.
And, at any rate, I have no need greater
than to surrender them wholly to Him.
—Russel Sewall.

Throw off the harness of your daily lives,
get from beneath the hammer that beats the
life from out your souls. Go to the smiles
of our great Mother Earth, and up from them
look for the smile of our great Father—
God—and the dull thud of your sluggish
pulse will bound with new life; . . . and
you will see, not flower and sky, not beauty
and summer, but the great Immanent
Spirit of them all—Him in whom you, as
they, live, move, and have your being.—
J. F. W. Ware.

One who was curious to know Bengel's
devotional method hid himself in his room
one night to observe him. The good man
sat long at his table, reading his New Tes-
tament, lingering on each word. Ofttimes
his face would shine with a new light as he
read verse by verse. By and by the clock
struck midnight, and the old man, clasp-
ing his hands over the holy pages he had
been reading, simply said, "Dear Lord
Jesus, we are on the same old terms." Then he reverently closed the book and re-
tired to bed. —Anon.

There is a mountain in Scotland called
Cairngorm—literally, "the blue moun-
tain"—and on it are found valuable rock
crystals. The way in which the High-
landers gather the stones called Cairn-
gorms is this: When there is a sunburst
after a violent shower, they go and look
along the whole brow of the mountain for
certain sparkling spots; the shower has
washed away the loose earth, the sunbeams
light upon and are reflected from the
stones, and thus they are detected. It is
just God's way of bringing forth His own
—His "jewels." Affliction lays them bare.
—Cumming.

"Be ye therefore perfect, even as your
Father," shall not always be a fair vision
which recedes as we go on. We shall come
up with it one day, please God. O wearied
soul—not wearied after your own gains, but
in seeking God's ideal of holiness for you
—be strengthened. "He knoweth our
frame." O saddened soul—not saddened
because you have missed some of the
world's pleasure, but because your conver-
sation has been so seldom in heaven—be
cheered. "He remembereth that we are
dust." He sets the bird of hope singing on
in the thicket. He sends the light of the
future glowing amidst the twilight of today.
He spans storm with the rainbow; the far
end abuts on another shore, and our ideals
are there, imperishable as ever, but only
then for the first time attainable. —Henry
Elliott Mott, D. D.

"Unloose thy clinging hands, and bear
to others the message that I ascend to my
Father," seems to have been in substance
our risen Lord's word to Mary. In one
form or another it is His word to all of us
many times along life's journey. We can-
not hold fast the treasures to which we
cling so closely. Whatever joy or blessing
or sweet relationship that is of God's giv-
ing cannot belong to earth alone; it must
do its work for us here and pass on. But,
oh, how we shrink from the change! The
old familiar guise is so dear, the old days
have been so happy, the ties of long years
are so precious, how can we loose our
clinging hands and let them go? How can
we turn bravely to the untrodden paths
and accept the new order of things as the

best order? Yet often ways must needs
part if two are to go faithfully about the
Master's work. Earthly homes must
change if the home above is ever to draw
our longing hearts, and many a joy must
take its flight ere we welcome the coming
of the Comforter. So here and there, from
this delight and that our hands are un-
clasped—not to lose what we have held,
but to have it lifted higher—and we are
bidden to carry to others the message that
its presence has taught us. —Wellspring.

"The hands that do God's work are patient
hands,
And quick for toil, though folded oft in
prayer;
They do the unseen work they understand
And find—no matter where.

"The feet that follow His must be swift feet,
For time is all too short, the way too long;
Perchance they may be bruised, but falter not,
For love shall make them strong."

HELEN HOLMAN'S PLACE

ADELBERT F. CALDWELL.

HELEN HOLMAN had been waiting
nearly a year for a place. For the
first few weeks—how few, it might be a
breach of confidence to tell—after her
graduation from the domestic science
course of Hartland Institute, she had
waited patiently, expecting every mail to
bring word of her appointment as in-
structor in one of the institutions to whose
notice she had been brought by the three
teachers' agencies she had joined.

Then after the weeks of feverish expecta-
tion came the period of intense anxiety,
an anxiety she confided only to her Hart-
land chum, Ethel Maxim.

"It seems, Ethel," she wrote, "as
though every place is taken, and I'm
driven nearly distracted. Suppose I
shouldn't obtain a situation—what shall
I do? To get through the course I was
compelled to borrow from Uncle Edward,
and he isn't a real uncle either, only by a
drawn-to-each-other sort of tie. It's time
I was paying him, but I can't if there's
no situation for me—and there doesn't
seem to be. It's awful being so anxious,
and—and so fearful, too! I suppose
you'll laugh, but I can't help it. It's
only two weeks before most schools open,
and every place I know of is filled."

Now followed the long weeks of weary
discouragement and disappointment, re-
lieved only by the *perhaps* that some
teacher might be taken ill, and thus need
a substitute.

"I don't see why we have ambitions,"
said Helen, bitterly, "if there's no possi-
bility of their being gratified. Why
can't a person be contented to be a
burden to others, and be thoroughly satis-
fied with his lot if there isn't a way of
escape? It doesn't seem just not to have
a chance, if one wants one, and would
struggle for it;" and Helen went over to
the window, and tastefully adjusted the
curtain that to her practiced eye didn't
hang exactly right.

"Perhaps the place for my daughter—
the one in which she is to succeed—isn't
vacant yet," replied Mrs. Holman, en-
couragingly, with a touch of anxiety
easily discernible in her voice. "It may
be by waiting, Helen, there'll be an open-
ing—the very one for which you are
most aptly fitted. You haven't lost
anything by the practice you've had in

our little household. How much better able you'll be to instruct, when the time does come, by having had the opportunity of putting into practice the theories learned at school. It's a continuation of your course — perhaps you hadn't had all the experience and training you needed to make yourself the patient, capable teacher I hope my daughter may become."

Helen's eyes met those of her mother, questioningly, an expression of partial conviction chasing away the cloud of doubt that had settled on her girlish face.

"I'm going to B — tomorrow, and see if the agency has heard of any other vacancy. I don't suppose there's any chance of substituting this year, it's so late — perhaps they've heard of a change to be made somewhere next season. I'm going to try once more, mother," and her words, born of hope, were more cheerful than any Mrs. Holman had heard her daughter speak for many weeks.

"Tomorrow, dear?"

"I — I'd planned to — why?"

"Nothing particular, only — I really think I forgot to tell you. Mr. Ranklin — I don't suppose you remember him, you were so little when we moved East, and, too, as he very soon became engaged in educational work we lost sight of him. But he was your father's classmate at the seminary and a very warm friend. I heard yesterday he was to be out here tomorrow, and perhaps he may take dinner with us."

"But there's the excursion tomorrow! I — I don't see how I can stay to meet him. You know there's half fare — and it does cost so. It's the only chance I'll have again for weeks; and suppose I shouldn't get a position for next year, simply through neglect?"

"Of course, dear, I won't detain you, but 'twould be such a pleasure for you to meet your father's old friend — and your father, Helen. Think how gratified he'd be!"

"I'm afraid, mother, you can't understand. But then, if you want me to stay, I'll do so," reluctantly.

"No, dear, I don't want in any way to injure your chances for a position — only I thought how nice 'twould be, just for your father's sake. If you can help me get things ready a little before you go, I can get along nicely. Perhaps after all he won't come; and if he does, it may be impossible for him to stay to dinner. I'd like, though, in case he should, a small spare-rib prepared with radishes and peas — that little crown way that's so pretty, the radishes on each rib, with the peas in the middle. Then if you'd make a mold of jelly, lemon or coffee, I don't care which — what'll be easiest for you. Some of those rolls you learned to make at the Institute would be fine. If you'll set them to rise, I can bake them and do all the rest."

"Mother's too lame — her rheumatism grows more troublesome every day — to try to get dinner for a stranger," decided Helen, the next morning. "And I know father'd be disappointed, were he living, if I didn't stay," she added softly. "He was fond of mother and me!"

"I'm afraid you'll be late, dear, if you don't hurry," urged Mrs. Holman, going

into the kitchen. "You've only an hour and a quarter before the train leaves. Oh!" was her ejaculation of surprise as she saw the spare-rib ready for the oven. "It's the daintiest one you've ever prepared. Now, hurry, dear, I can do the rest."

"Not with your poor rheumatic hands," giving the slightly drawn-up and deformed fingers a loving squeeze. "You just go into the sitting-room and rest, so as to be ready to entertain. I want a little more practice before I renew my application — I want to be more competent."

"The dear child! The right chance will come some time," said Mrs. Holman, confidently, as she slowly closed the sitting-room door.

"You have a daughter?" asked Mr. Ranklin, laying down a photograph of his old friend.

"Yes, she's getting dinner — you see I'm not good for much. She'll be in presently."

"'Twill be a great pleasure to meet her. I shouldn't have had the opportunity save for an unexpected resignation in our school faculty, and one of the most important and difficult positions to fill. Miss Conant decided to take a year off in Europe, and so leaves our domestic science position vacant."

Mrs. Holman looked up, inquiringly, with difficulty concealing her agitation.

"I went to B — to consult the Maxfield Agency, and as 'twas so near decided to come out to Monroe. By the way, one of the candidates they had on their waiting list had a name like yours — Holman — Helen M. Holman. Yes, that's it," referring to a memorandum.

"Did you engage one — a teacher?" asked Mrs. Holman, quickly.

"No; the manager of the agency was out, so I did little more than take the names of the available candidates. I shall see him and decide on my way back."

They were just about to leave the dining-room.

"Pardon the reference — I suppose in politeness I shouldn't speak of it — but everything about your home reminds me so forcibly of the way they have of doing things at Hartland. Their methods seem everywhere in evidence. Miss Conant was from their institution, which I regard as the best training school in the line of domestic science I know of. I want another teacher from there if I can get one whose other qualifications are satisfactory."

Helen's face flushed.

"Suppose — suppose" —

"Yours! Have — have you graduated from Hartland?" exclaimed Mr. Ranklin, shortly after dinner, standing before the little frame on the sitting-room wall containing Helen's diploma.

"A year ago," replied Helen calmly, though only she herself knew of the excitement beneath the quiet exterior.

"And — you'd care for a position — would take one? And I want one with some experience — with something more than the mere theory to rely on," he continued, without waiting for Helen's reply.

"And," taking out his memorandum, "your name — it's the same! You're the one — Helen M. Holman. I needn't go

back to the agency — I'll be saved that trouble."

"And 'twas the waiting — the experience — that got you the place, after all," said Mrs. Holman, gratefully. "I'm sure of it."

Bloomington, Ills.

EARLY SEPTEMBER

The swallows have not left us yet, praise God!

And the bees still hum and gardens hold the musk

Of white rose and of red; firing the dusk
By the old wall the hollyhocks do nod,
And plinks that send the sweet East down the wind.

And yet a yellowing leaf shows here and there

Among the boughs, and through the smoky air —

That hints the frost at dawn — the wood looks thinned,

The little half-grown sumachs, all as green
As June last week, now in the crackling sedge,

Colored like wine, burn to the water's edge.

We feel, at times, as we had come unseen

Upon the aging year, sitting apart,

Grief in his eyes, some ache at his great heart.

— *Lizette Woodworth Reese.*

"ALL LIGHT THERE"

THERE is a family in Detroit which is dependent upon a little child for its present sunshine. A few weeks ago the young wife and mother was stricken down to die. It was so sudden, so dreadful, when the grave family physician called them together in the parlor, and in his solemn, professional way intimated to them the truth — there is no help.

Then came the question among them — who would tell her? Not the doctor! It would be cruel to let the man of science go to their dear one on such an errand. Not the aged mother, who was to be left childless and alone. Not the young husband, who was walking the floor with clenched hands and rebellious heart. No — there was only one other, and at this moment he looked up from the book he had been playing with, unnoticed by them all, and asked, gravely:

"Is mamma doin' to die?"

Then, without waiting for an answer, he sped from the room and upstairs as fast as his little feet would carry him. Friends and neighbors were watching by the sick woman. They wonderingly noticed the pale face of the child as he climbed on the bed and laid his small hand on his mother's pillow.

"Mamma," he asked, in sweet, caressing tones, "is you 'fraid to die?"

The mother looked at him with swift intelligence. Perhaps she had been thinking of this.

"Who — told — you — Charlie?" she asked faintly.

"Doctor an' papa an' grandma — everybody," he whispered. "Mamma, dear 'tite mamma, doan' be 'fraid to die, 'll you?"

"No, Charlie," said the young mother, after one supreme pang of grief; "no, mamma won't be afraid!"

"Jus' shut your eyes in 'e dark, mamma, hold my hand — an' when you open 'em, mamma, it'll be all light there."

When the family gathered awestricken at the bedside, Charlie held up his little hand. "H-u-s-h! My mamma's doin' to sleep. Her won't wake up here any more!"

And so it proved. There was no heart-rending farewell, no agony of parting; for when the young mother awoke, she had passed beyond, and, as baby Charlie said: "It was all light there." — *Selected.*



"HOW horribly lonesome it is to die in summer!" Priscilla suddenly exclaimed, in her usual vehement fashion, from her comfortable perch on the sofa pillow—an echo, it seemed to me, of my own thought. Alas! it is only too true. It is lonesome to die in summer, especially in August. So many people are away, that the stayer-at-home feels sadly isolated, and it is a rare event to find a minister in a parsonage in August. In one of Boston's thickly-settled suburbs, a fortnight ago, an old man died, the oldest inhabitant, but although there are six churches in the place—Methodist, Baptist, Congregational, Protestant Episcopal, Unitarian, and Lutheran—every pastor was off vacationizing, and a clergyman to conduct the funeral service was finally secured through the Y. M. C. A. in Boston.

Now, do not imagine for one moment that I am finding fault, or begrudging any minister at least a month's vacation—far from it. I think every hard-working pastor deserves and earns it. But I do protest, most emphatically, against such an August hegira of the ministerial fraternity that not a single pastor is left to visit the sick, bury the dead, or comfort the sorrowing. It is not enough that the pulpit is occupied on Sundays. The large number of men and women who are not able to leave their business or their home duties, certainly need and deserve better treatment. When several churches syndicate for the summer, one of the resident pastors should certainly be on the ground all the time; or, if it is not feasible for the denominations to unite, some well-advertised "supply" should be secured for the period of the pastor's vacation, which is now so often lengthened from one month to nearly, or quite, two. Just give the matter a bit more thought next year, brother pastor, and try to put yourself in the pew's place in August!

"OH, yes, it's easy enough for Aunt Serena to find fault!" do I hear some aggrieved minister mutter? "But just let her take my place and do my work for a year, and perhaps she wouldn't be so ready to 'stay by the stuff' in August." You dear, misapprehending man! Do you think Aunt Serena doesn't know, from long, grinding experience, what it means to work from year's end to year's end without a break? Teachers and professors and ministers I regard as much-to-be-envied people, for they are sure of a long, care-free period of rest and recreation—at which I rejoice for their sakes. But in a certain newspaper office not a thousand miles from Boston neither of the three members of the editorial staff, the publisher, or the foreman, has had a vacation. The editor and his assistants have toiled on through the blazing heat of this hottest of hot summers, trying to evolve, in spite of the sizzling of the gray matter in their brains, a sprightly, interesting paper, resolutely shutting away from their mental vision the allurements of forest and sky and sea, that hold out cool, beckoning fingers through the palpitating heat, until the

heart grows sick with longing to fly away from stifling city streets. But a hungry constituency demands even fresher, more tempting mental pabulum in midsummer when the mercury is in the nineties; so, in spite of parboiled brains, beaded brows, flushed faces, and wilted collars, the occupants of certain root-dens buckle down to unrelenting work, well pleased if occasionally a thoughtful person from outside tosses a word of appreciation and good cheer. Vacations in editorial work? Oh, no! If an editor slips away even for a day or two, he invariably carries his burden with him, and wonders if his assistants will see this, that or the other happening, and write it up for the current issue. And one editor I know, absolutely declined, this summer, the loveliest invitation, pressed down and running over with heartiness, to go to England and the Ecumenical without expense to himself, because he was sure that his first duty was to his paper.

THERE have been some compensations and alleviations, however, in staying at home, one of which has been the pleasure of seeing and greeting so many visitors from distant places who have passed through Boston on their way to the mountains or shore, or to Europe. One of our prime favorites is Bishop Fitzgerald of the Church South, whose frequent calls have been a benediction. Then the fact that some, while away, remembered ZION'S toilers was also cheering. Dr. Pickles went to Aunt Serena's beloved haunt close by the sounding surges of the great Atlantic, and brought thence, from down close to the foaming surf, a smooth stone for a paper-weight, with date and place written thereon. How many times, as I have lifted the little weight, have I found myself in fancy on that rock-bound, fir-crowned coast, listening to the sublime, never-ceasing chant of old ocean!

AUNT SERENA.

O sweet September! thy first breezes bring
The dry leaf's rustle and the squirrel's
laughter,
The cool, fresh air, whence health and vigor
spring,
And promise of exceeding joy hereafter.

—George Arnold.

Where Was Her Friend?

A LADY entered a shop in a thriving northern town recently and casually inquired the price of some blankets which were neatly folded on the opposite shelves. The shopman took down one after another until the counter was strewn over with a pile of unfolded blankets of various colors and prices. After tossing them a number of times the shopman said:

"Well, ma'am, I hope some of them will meet with your requirements."

"Well, you see," said the lady, hesitatingly, "that is, not today. The fact is, I'm just waiting for a friend."

"Well, ma'am," said the shopman, wearily, as he viewed the chaos, "if you still have the idea that your friend is among these blankets I'll toss them all over again."

What Children Cost

"DO you suppose I'm worth it?" a bright girl exclaimed, as she handed me a neatly-bound account-book. "From June 10, 1880," it said on the cover. Opening to the first page I found a list of expenses, including such articles as rubber rings, patent food, etc. "That is the record of every cent that has been spent for 'yours truly' since the date of her birth," she exclaimed. "Mamma started the books for both Fred and me, and kept them till we were sixteen, and then she made us do it.

You see," turning the leaves, "she put down everything, even to our baby photographs, and it's been a wholesome revelation for us to count up the totals once in a while. It tells the story of a boy's and girl's expenses to compare. There was a time when it was about even, and I remember how glad I was Fred had to have his teeth filled first. I wouldn't part with my expense-book for anything, and I wonder more mothers don't start them for their children." — *Good Housekeeping.*

SOUL VISTAS

IT was one of Chicago's hottest days. Fevered in blood and brain, I fled for a space to one of the large lunch-rooms that are so attractive in hot weather. The snowy linen, sparkling glass, coolly attired maids, were worth more in restful influence than many times the cost of the pineapple ice. As I sat fanning myself, I looked into a second large room, thoroughly enjoyed the cool, quiet vista of snowy tables and open windows with spotless curtains waving lazily in the breeze. It was not yet the noon hour; and the waiters moved leisurely about, adding to the general impression of coolness. "What a boon space is in this crowded city!" I said to myself as I drew a long, comfortable breath, and really felt better for the vision of two great rooms so daintily appointed. Suddenly, however, my enjoyment turned to amusement, for the "vista" was wholly within the frame of a large and skilfully adjusted mirror. The pretty illusion was full of suggestion, and I fell a-thinking.

A caller comes to my home, and finds me in the midst of a piece of trying work. I am nervous, discouraged, tired. Listlessly I permit my guest to lead the conversation. As she talks, a sense of refreshment steals over me. I brighten up. I look forward to her departure, for I know that now I can carry my interrupted work to a successful finish. Why this change? A pure case of reflection and vista. In the polished mirror of her conversation my friend shows me an inspiring series of pictures. She speaks of God's graciousness and love, and I draw nearer to Him. She talks of noble souls, and I am uplifted. She touches upon the beauty and joy of work, and my hitherto wearied muscles throb with desire to "take hold" again. She narrates a bit of pure bright humor, and the hearty laugh drives the very last cobweb from my brain.

As she is leaving, a neighbor drops in. In five minutes my depression has returned. "How tired you look! . . . Are you well? . . . I have been so miserable this week. . . . Baby has been fretful and my hired girl is so unsatisfactory. . . . Have you heard that dreadful affair? Positively awful. . . . I must not keep you, you look really worn out. . . . You will break down, see if you don't. . . . Why don't you go to a doctor? . . . Mrs. B. looked just as you do this morning, and you know how she died!"

If I could have gone back to my kitchen before caller number two appeared, the morning's task would have been completed with a song instead of a sigh and a nervous headache. Had the lunch-room mirror reflected the hot, crowded street from which I had taken refuge, or the "sweltering" kitchen a few feet away, my pineapple ice would have failed in its mission of relief.

There is a growing class of physicians who hold the element of suggestion as vital to their success. We all know the difference between the doctor who comes to us with a smile, and the fellow who shakes his head and sighs, and makes us think of coffins. When baby tumbles down, the wise mother laughs, not at him, but for him; and, though he may smart a bit from the bump, he scrambles up with a laugh, and

rather thinks that tumbles are good jokes, after all.

Working at her desk on a blue Monday, the stenographer feels the oppression of high-strung nerves and Monday moods. Very softly, and to all appearance unconsciously, but with methodical "madness," she hums softly a few bars of a hymn, —

"When Jesus shows His face to me,
There is sunshine in my soul."

The slouching office boy revives, gives a flirt to his duster, whistles the refrain under his breath, and polishes with a will. Sunshine? Surely! The bookkeeper looks up from the swimming figures, catches sight of a jolly bit of blue sky between the high walls, and knows at once that two and two cannot possibly make five. The business manager shuffles the pile of letters before him, and says to the stenographer, "Now, Miss Kate, we will just make short work of this," and, while she is gathering up her tools, he chirrup a brisk accompaniment to the office boy's soft whistle, and nods cheerily at him, "You're making things look fine, Bill!" Blue Monday is over, and the air is bright with hope and confidence. The stenographer's song suggested sunshine, and the clouds fled.

My medical friend has often said to me touching this matter of suggestion, "You have no more right to poison another's mental atmosphere than you have to put strychnine into his drinking water." But we forget this moral obligation, if, indeed, we have ever thought of it at all. We pour out our woes and our discouragements to every willing and unwilling ear, putting mental and moral malaria into the atmosphere.

"As a man thinketh, so is he." Think blue, and you are blue, and you will look and talk blue. Your sensitive neighbor, gazing into the blue picture, chameleon-like, will grow blue; and the indigo will thicken and deepen *ad infinitum*. The laundress can tell you how far the "merest speck" of "bluing" will go. If we would be active helpers in this sin-shadowed world, we must open up bright and beautiful vistas. On no one does this obligation rest more heavily than on the Christian.

"What think ye of Christ?" The multitude cannot think better of Him than the best we show. A distrustful, long-faced, mournful "professor" does unlimited harm, and has little or no power for good. Those who have never learned to trust God and those who do not wish to trust Him are encouraged in their error by these people who number themselves among the representatives of Christ in the world.

Look at the two mirrors in Galatians. One reflects an awful vista — adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings. How we shrink away from the picture! Our privilege and ours alone is it to show the world such a vision of glory as shall make it turn to us and cry, "What shall we do to be saved?" This is the picture: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

"As a man thinketh" — Paul's "finally" to the Philippians gives directions for high thinking that have never been surpassed: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." And, thinking on these things, we shall reflect their beauty until our neighbor's testimony will involuntarily be, "I am glad that I live in the world with you!" — ADA MELVILLE SHAW, in *Christian Endeavor World*.

BOYS AND GIRLS

THE LITTLE PINK TOE BRIGADE

Have you heard of the hosts from Baby-land,

Marching up to the battle with sin?
How their lines reach out from shore to shore

In the cause they would help us to win?
Their names are writ on our Cradle Rolls,
And we list to the music made
By the prattling sweet, and the pattering feet
Of the Little Pink Toe Brigade.

Before this brigade of sweet innocents
Old Evil can never stand;
And who shall number the lost led back
By the clasp of a baby's hand?
Their names are writ on our Cradle Rolls,
And our Bible-schools find aid,
And consecration, and inspiration,
In the Little Pink 'Toe Brigade.

O'er their onward march the angels watch,
Though here not one can fall;
For God, in His infinite tenderness
Spreads His mantle of love over all.
Their names are writ on our Cradle Rolls,
And their trusts are never betrayed;
They teach us to do, they bid us be true —
God bless the Pink Toe Brigade!

— ELIZABETH CAMERON, in *California S. S. Register*.

WHAT DORA FOUND IN THE BOX

ANNIE LEWIS PINFOLD.

DORA STEBBINS was usually spoken of as "a very nice little girl." There was only one bad habit that her friends could recall when they were asked about her. Her papa used to tell her that her "bump of curiosity" was unusually developed. Big brother Ned, who was apt to be very frank and outspoken, often dubbed her "little Paul Pry."

As a rule, no harm came of Dora's prying and inquisitive ways, although it was not exactly pleasant for her mother to reflect, when Christmas time or birthdays were at hand, that no hiding-place was secure unless guarded by lock and key.

When the grocery man brought an armful of bags and packages into the house, Dora could not rest until she had taken a peep at the contents of all the different bundles. It was just the same when her mother had been out shopping. There was no peace until strings were untied and the various purchases noted with more or less interest.

Dora meant no harm. She simply "wanted to see," and she would run off to play perfectly contented after her troublesome curiosity was satisfied. The habit grew upon her, becoming more noticeable as the weeks and months passed by.

Uncle Will, whom Dora admired and loved so much, was the means of showing this little maid her disagreeable trait in its true light, and causing her to resolve that she would make a determined effort to conquer it.

Her youthful uncle was a naturalist, fond of taking long tramps over hills and valleys, coming home laden with cans and boxes, which held many of Dame Nature's choicest treasures. Dora was not aware of his love and enthusiasm over the wonderful works of the Creator.

When he came to spend his summer vacation with her mother, she saw him set out for his first all-day jaunt among the hillside pastures, speculating, as she did so, about the use of the various articles she had seen him tuck away in his coat pockets.

She was playing with Fidele, the terrier, out on the front lawn when he came back. He was very warm and thirsty, so he unloaded his many boxes, books, and specimens of ore upon the kitchen table, going out to sit upon the big stone doorstep in the shady front yard, to "cool off a bit," so he said, before arranging his treasure trove.

Dora came into the kitchen and stood on tiptoe, studying the assortment of minerals, birds' nests and plants that lay in an indiscriminate heap on the table by the window. She examined the stones carefully, as she had a little cabinet of her own and knew something of such things. The plants were passed over with only a fleeting glance, for her interest was suddenly centered in a tin box that had a number of holes roughly punched in its lid. She eyed it for some time before she ventured to handle it, but temptation became at last too strong to resist, and she picked it up. She turned it over and over, trying to get some idea of its contents, but nothing afforded her a clue save a slight rattling, scratching sound inside the tin, as if something was alive in it. The cover fitted very tightly, but she worked it loose by degrees, and it gave way suddenly with a jerk that spilled all within it out upon the table. Dora stood absolutely transfixed with horror, for on the oil-cloth was a squirming, wriggling mass of beetles of various kinds.

She was always much frightened if only a common, every-day rose-bug came near her, and here, it seemed to her, was a collection of every imaginable hideous creature that ever crawled. Not until a particularly frightful specimen detached itself from the heap of legs and wings and started to make its way to the edge of the table where she stood, did she utter a sound or move. Then she found her voice, and scream after scream of terror rang through the house and brought every one running to the kitchen with wildly beating hearts and pale faces.

Uncle Will quickly gathered up his beetles and put them back into the can, and after a few moments Dora was quieted somewhat.

"I only wanted to see what was in it," she sobbed.

"Want to see and know, has brought other people into trouble before now," smiled mamma. "Perhaps this will teach a certain little girl that I know to restrain her curiosity, and hold back the meddling fingers that make their way into so many places where they are not needed."

Milton Mills, N. H.

Impaired Digestion

May not be all that is meant by *dyspepsia* now, but it will be if neglected.

The uneasiness after eating, fits of nervous headache, sourness of the stomach, and disagreeable belching may not be very bad now, but they will be if the stomach is suffered to grow weaker.

Dyspepsia is such a miserable disease that the tendency to it should be given early attention. This is completely over come by

Hood's Sarsaparilla
which strengthens the whole digestive system

THE SUNDAY SCHOOL

Third Quarter Lesson XI

SUNDAY, SEPTEMBER 15, 1901

GENESIS 32:1-32

[Print verses 24 to 30]

REV. W. O. HOLWAY, D. D., U. S. N.

JACOB, A PRINCE WITH GOD

I Preliminary

1. **GOLDEN TEXT:** *Men ought always to pray and not to faint.* — Luke 18:1.2. **DATE:** B. C. 1739 or 1740.

3. **PLACE:** Peniel (or Penuel), on the north bank, probably, of the river Jabbok, which rises near Rabbath Ammon and flows into the Jordan on the east side, about half way between the Dead Sea and the Sea of Galilee. This river separated the kingdoms of Og and Sihon. Peniel was located, it is supposed, at the fords of the stream, some fifteen or twenty miles east of the Jordan and about forty miles northeast of Jerusalem. A city was afterwards built here and called Penuel, the tower of which was destroyed by Gideon (Judges 8:17). Jeroboam rebuilt it (1 Kings 12:25).

4. **CONNECTION:** Arrival of Jacob at Haran; his marriage with Leah and Rachel after serving Laban fourteen years; the birth of eleven sons and a daughter; Jacob's rapid increase in wealth; the envy of Laban and his sons, and the secret departure of Jacob with his family and substance; Laban's pursuit, and the covenant between him and Jacob; Jacob's return to Canaan.

5. **HOME READINGS:** *Monday* — Gen. 32:1-12. *Tuesday* — Gen. 32:13-23. *Wednesday* — Gen. 32:24-32. *Thursday* — Gen. 33:1-11. *Friday* — 2 Kings 19:14-20. *Saturday* — Psa. 34:1-10. *Sunday* — Matt. 15:21-28.

II Introductory

After twenty years' sojourn in Haran, Jacob returned to Canaan. Before he reached the border, and while apprehensive of the wrath of his brother, a vision of angels was granted, the heavenly host seeming to encamp around him on every side. Naming the place Mahanaim, after this double encampment, he dispatched messengers to Esau to inform him of his prosperity and return, and to see "grace" in his eyes. No message came back from Esau — only the ominous tidings that the powerful chief was on his way to meet Jacob at the head of four hundred men. In great alarm the latter takes the precaution to divide the large company into two bands, and then betakes himself to prayer — the most ancient prayer on record, according to one authority, who regards Abraham's intercession for Sodom as "more of a remonstrance or an argument than a prayer." Addressing the Almighty as the God of his fathers and his own God, whose direction to return to his own country he was now obeying and who had promised to deal well by him, the suppliant confesses his unworthiness of "the least of all the mercies and truth" which had been shown him, and prays earnestly for deliverance from the hand of Esau, who, he has reason to fear, will smite himself and "the mother with the children," thus bringing to naught the promise of an innumerable seed. At nightfall, having transported his family across the Jabbok, Jacob renewed his supplications, and found himself confronted in his solitude by a "man" with whom he grappled and wrestled until the breaking of the day, and held his own until the mysterious Stranger, putting forth

His preternatural power, disabled him completely by a single touch on his thigh. Then the helpless but still unvanquished Jacob clung to the Divine Wrestler, refusing to let Him go without a blessing; "and wept, and made supplication unto Him, and had power over the Angel, and prevailed" (Hosea 12:3, 4), not by his strength, but by his weakness and the persistency of his prayer and trust. So he was "knighted on the field." His name was changed from Jacob to Israel as a memorial of this wonderful struggle and of the new development of his spiritual nature, and as a sign that he had prevailed with God, and should, therefore, prevail with man. Recognizing the nature of the Being with whom He had to do, he called the place Peniel ("face of God"), "for," said he, "I have seen God face to face, and my life is preserved."

III Expository

24. **Jacob was left alone.** — All the rest had been sent across the Jabbok. He had selected for his brother from his flocks and herds 550 head of cattle, with thirty milch camels, and had sent them forward in separate droves and with respectful messages to appease the wrath of Esau. "In the style of a skilled tactician he lays siege to Esau's wrath, and directs against it train after train of gifts, which, like successive battalions pouring into a breach, might at length quite win his brother" (Dods). **There wrestled a man with him** — a real conflict, we believe, between Jacob and the One who was "in the fashion of a man," but as palpable to the senses as was He who came in human guise to the tent of Abraham and compelled the reluctant Lot by compulsion of hand to flee from Sodom. The contest shows that the "man" was superhuman, and the blessing shows that He was divine. Jacob calls him "God," in verse 30. Jacobus says: "Who then is this God-man, the Angel of the covenant, as Hosea calls Him, but the eternal Son of God?" On the

"wrestling" he remarks: "This wrestling was a real hand-to-hand encounter and struggle, yet not necessarily in the form of common wrestling. The idea is of close, personal, corporeal conflict, in which the issue of physical strength was joined. This is plain from the crippling of the thigh which arrested the conflict and disabled him." **Until the breaking of the day** — apparently an all-night struggle.

Jacob was going forward to meet Esau under the impression that there was no other reason why he should not inherit the land but only his wrath, and pretty confident that by his superior talent, his mother-wit, he could make a tool of this stupid, generous brother of his. And the danger was, that if Jacob's device had succeeded, he would have been confirmed in these impressions and have believed that he had won the land from Esau with God's help certainly, but still by his own indomitable pertinacity of purpose and skill in dealing with men. . . . To such a man God cannot give the land; Jacob cannot receive it. . . . Jacob, in short, was about to enter the land as Jacob the supplanter, and that would never do; he was going to win the land from Esau by guile, or as he might, and not to receive it from God, and therefore, just as he is going to step into it, there lays hold on him, not an armed emissary of his brother, but a far more formidable antagonist; if Jacob will win the land — if it is to be a mere trial of skill, a wrestling match — it must at least be with the right person. . . . He was to be taught that a nameless Being, who came out upon him from the darkness, guarded the land, and that by His passport only could he find entrance (Dods).

25. **When he saw that he prevailed not** — that Jacob would not yield the struggle, or take a denial. See Wesley's noble hymn beginning, "Come, O thou Traveler unknown," etc. **Touched the hollow of his thigh.** — Only a touch was needed to disable Jacob utterly, and turn the strong, confident wrestler into a helpless suppliant clinging for support to Him who had taught him his weakness.

The thigh is the pillar of a man's strength,

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and its joint with the hip the seat of physical force with the wrestler. Let the thigh bone be thrown out of joint, and the man is utterly disabled. Jacob now finds that this mysterious wrestler has wrested from him, by one touch, all his might, and he can no longer stand alone. Without any support whatever from himself, he hangs upon the Conqueror, and in that condition learns by experience the practice of sole reliance on One mightier than himself (Murphy).

26. **Let me go, etc.**—Though weak, Jacob was never so strong as when he clung to Him who had disabled him, with so tenacious a grasp that the Victor had to beg him to relax his hold. **For the day breaketh.**—The time for action has come; the time for Jacob to rejoin his family and prepare to meet Esau; the time, too, for the mysterious Stranger to attend to other duties. **I will not let thee go, etc.**—Jacob's determination to wrest a blessing from Him who had wrested from him his strength, is firm and unshaken. Possibly the blessing desired was the same as that which had already been pronounced upon him by his father, but under circumstances not pleasant to recall. Jacob was eager now to have it given by the Giver himself, and then he would no longer dread the approach of Esau.

"Yield to me now, for I am weak,
But confident in self-despair;
Speak to my heart, in blessings speak;
Be conquered by my instant prayer.
Speak, or Thou never hence shalt move,
And tell me if Thy name be Love."
(Wesley.)

27. **What is thy name?**—Names, in the olden time, were significant of character, occupation, etc. In thus recalling Jacob's name to his memory, the Divine Wrestler has a purpose, viz., to bestow upon him a new name expressive of his changed nature and prevailing faith. **And he said, Jacob**—meaning "supplanter," "underminer," "trickster."

28. **No more Jacob, but Israel**—no more "a supplanter," but "a prince of God." **As a prince hast thou power with God and with men** (R. V., "thou hast striven with God and with men").—"The new name he receives signalizes and interprets this crisis in his life. He enters his land not as Jacob, but as Israel. The man who crossed the Jabbok was not the same as he who had cheated Esau and outwitted Laban and determinedly striven with the angel. He was Israel, God's prince, entering the land freely bestowed upon him by an authority none could resist; a man who had learned that in order to receive from God, one must ask (Dods).

29. **Tell me now thy name.**—He longed to have a disclosure in words of the name and nature of the Being who had both conquered him and yet had yielded to him; but it was needless to raise such an inquiry, and his request was set aside. **He blessed him there**—either with a special impartation of spiritual strength and peace, or with a ratification of the Abrahamic covenant. In either case the blessing was a sufficient answer as to the nature of the Person with whom he was dealing.

It [this scene, with its two questions] represents the twofold problem, which lies at the basis of all religion: What is man, and what is God? The human mind cannot but ask, Who art Thou? What art Thou? Tell us Thy name. The first answer we find in the Scriptures is "God," "El," "Elohim," the Strong One, the Almighty One. The soul kept on asking, and another name was revealed, "Jehovah," by us translated "Lord," the Eternal, the Everlasting, the Unchangeable, the Invisible. The next new name throughout the Jewish monarchy was "Jehovah Sabaoth," the Eternal "Lord of Hosts," the Guide of human history, the Ruler of principalities and powers. Next the Eternal One came to be known more and more as the

Holy One, the Righteous One. Then in the New Testament God is revealed as Love. "God is Love." Then God is "Our Father who art in heaven." "Lord, show us the Father," we cry, and the answer is, "He that hath seen, he that hath read of, Jesus Christ, hath seen and read of the Father." This is the full face, this is the final mode of declaring the name of God (Stanley).

30. **Peniel**—face of God. **My life is preserved.**—None can see His face and live, as Jacob well knew. But when the glory of the Infinite is veiled in human form, it may be possible to gaze upon Him face to face as Jacob had done, and as his descendants did in the case of Him in whom "dwelt all the fullness of the Godhead bodily." "No man hath seen God at any time; the only-begotten Son who is in the bosom of the Father, He hath declared Him."

IV Illustrative

1.

I will not let Thee go, Thou help in time of need!
Heap ill on ill,
I trust Thee still;
E'en when it seems as Thou wouldst slay indeed.
Do as Thou wilt with me,
I yet will cling to Thee;
Hide Thou Thy face, yet help in time of need
I will not let Thee go!

I will not let Thee go. Should I forsake my bliss?
No, Lord, Thou'rt mine,
And I am Thine;
Thee will I hold when all things else I miss;
Thou' dark and sad the night,
Joy cometh with the light;
Oh! Thou, my Sun, should I forsake my bliss?
I will not let Thee go!

2. The "face of God." He is at first called a "man." Hosea terms Him "the angel." And Jacob here names Him God. Hence some men, deeply penetrated with the ineffable grandeur of His divine nature, are disposed to resolve the first act, at least, into an impression on the imagination. We do not pretend to define with undue nicety the mode of this wrestling. And we are far from saying that every sentence of Scripture is to be understood in a literal sense. But until some cogent reason be assigned, we do not feel at liberty to depart from the literal sense in this instance. The whole theory of a revelation from God to man is founded upon the principle that God can adapt Himself to the apprehension of the being whom He has made in His own image. This principle we accept, and we dare not limit its application further than the demonstrative laws of reason and conscience demand. If God walk in the garden with Adam, expostulate with Cain, give a specification of the ark to Noah, partake of the hospitality of Abraham, take Lot by the hand to deliver him from Sodom, we cannot affirm that He may not, for a worthy end, enter into a conflict with Jacob (Murphy).

3. Very significant to Jacob in his after life must have been the lameness consequent on this night's struggle. He, the wrestler, had to go halting all his days. . . . To the end some men bear the marks of the heavy stroke by which God first humbled them. It came in a sudden shock which broke the health, or in a disappointment which nothing now given can ever obliterate the trace of, or in circumstances painfully and permanently altered. And the man has to say with Jacob, I shall never now be what I might have been; I was resolved to have my own way, and though God in His mercy did not suffer me to destroy myself, yet to drive me from my purpose He was forced to use a violence, under the effects of which I go halting all my days, saved and whole, yet maimed to the

end of time. I am not ashamed of the mark, at least when I think of it as God's signature, but it never fails to remind me of a perverse willfulness I am ashamed of. With many men God is forced to such treatment; if any of us are under it, God forbid we should mistake its meaning and lie prostrate and despairing in the darkness instead of clinging to Him who has smitten us (Marcus Dods).

Work is the holiest thing in earth or heaven,
To lift from souls the sorrow and the curse;
This dear employment must to us be given,
While there is want in God's great universe.

—Lucy Larcom.

Thorn a Gift of God

IT will help us better to understand the divine method in answering prayer if we carefully study this phase of the subject. St. Paul's remarkable prayer for the taking away of his "thorn" illustrates this teaching. This thorn was something which the Apostle thought was an insuperable hindrance to him in his life and work. It caused him great distress. If only he were free from this torturing trouble, how much stronger he would be, how much more he could do! So he took it to the Lord in prayer. He prayed very earnestly—three times he made his supplication. To his surprise, however, the thorn was not removed. He must still keep it.

But a blessed, heavenly light was poured upon his trouble, and it appeared in new meaning. Instead of merely a rough, sharp thorn, it was a shining gift of God. Instead of a hindrance to his usefulness, it became a new secret of power and blessing. —J. R. Miller.

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OUR BOOK TABLE

The Why, When, and How of Revivals. By Bishop W. F. Mallalieu. Eaton & Mains: New York. Price, 75 cents.

Evangelism is the supreme business of the church, and anything that will help pastor and people in winning and holding converts is entitled to careful consideration. By reason of his special qualifications and success in revival work Bishop Mallalieu is able to speak with authority on this subject. The book is very compact. Seventeen general topics are treated in the 160 pages that compose the volume. The writer does not waste much space in describing the wickedness of the times and in pessimistic wailings about conditions that are already recognized by every earnest Christian, but at once begins to tell how to remedy them by wise revival plans. The methods outlined are the well-worn and permanently successful ones of the apostles and evangelistic Christians everywhere, but they are given a new force by a fresh presentation. While supreme stress is laid on prayer and faith, much attention is given to the purely human side of evangelistic work. Doctrinal preaching and pastoral visiting are especially emphasized. The writer urges pastors to magnify their evangelistic gifts and, as far as possible, promote revivals in their churches without the employment of outside agencies. He does not condemn evangelists, but is of the opinion that it is in the end detrimental for pastors and churches to depend upon anybody but themselves, so far as the human agency is concerned. There is a hopeful and optimistic tone about the entire book that makes it a genuine spiritual and mental tonic. It should be read by every pastor.

D'ri and I. By Irving Bacheller, author of "Eben Holden." Lothrop Publishing Co.: Boston. Price, \$1.50.

For many months press announcements of a forthcoming novel by the author of "Eben Holden" have attracted attention, and more than one person who read them doubtless wondered if the second book by the same writer would be as good as the first. The new book is just out, and fully sustains the reputation of the author. It is a tale of daring deeds in the war of 1812, and purports to be the memoirs of Colonel Ramon Bell, U. S. A. The principal scenes are located in the north country in a long valley south of the St. Lawrence. In those days "the north country" was a theatre of interest and renown. Its play was a tragedy; its setting the ancient wilderness; its people of all conditions from king to farm hand. Chateau and cabin, trail and forest road, soldier and civilian, lake and river, were of the shifting scenes in that play. Sometimes the stage was overrun with cavalry and noisy with the clang of steel and the roar of the cannonade. The most important episodes are history. A good part of the author's life was spent among the children of the old settlers—Yankee and Canadian—of the north and south shores of the St. Lawrence River. Therefore he is able to give vivid coloring to the characters and the settings. D'ri is a rugged character—wit, philosopher and fighter. But he is only the centre of the picture. Around him is woven a delightful romance and thrilling adventures. Love, valor, war, devotion, humanity, loyalty and humor are all blended in one story. Side by side are the Yankee and cavalier, trackless forests, and courts of heroic men and fair women. One of the principal historic features is Perry's victory on Lake Erie. The story ranks well with the popular historical novels of the day. The illustrations are by F. C. Yohn and are very clever productions.

Plain Uses of the Blackboard. New and revised edition. By Dr. and Mrs. Wilbur F. Crafts, Jennings & Pye: Cincinnati, Chicago, and Kansas City. Price, \$1.

The blackboard is a necessity of every well-managed Sunday-school. Happy is the superintendent who is able to find some person skilled in blackboard work to illustrate the lesson each week. Dr. Crafts aims to help the "chalk artist" by giving suggestions for the plain use of the board. There are numerous and varied specimens in the book, and any person with even a modicum of native talent can, by following the directions carefully, soon learn to make clever illustrations. The skill thus acquired would be useful in many ways besides that of making the Sunday-school lesson attractive to the children.

An Eton Boy's Letters. Selected and Arranged by the Author of "A Day of my Life at Eton." Cassell & Co., Ltd.: London, Paris, New York, and Melbourne. Price, 75 cents.

The letters are addressed to his "dear papa" and others. They are quaint productions, and purport to reveal the development of a boy's character at Eton.

Magazines

—Francis V. Greene, late Major-General of the United States Army, is the author of a series of papers on "The United States Army," the first of which appears in *Scribner's* for September. The sketches begin with the formation of the Continental forces under George Washington. Another excellent article is "The Poor in Summer," by Robert Alston Stevenson, protusely illustrated. "The Beguiling of the Bears," by Frederic Irland, is devoted to clever descriptions of bear-trapping. George W. Cable appears with a story, "The Clock in the Sky." Paul Revere is treated in an entirely new manner. Generally he is remembered by his famous ride, but in this article William Loring Andrews tells about his work as an engraver. Reproductions of his work embellish the paper. (Charles Scribner's Sons: New York.)

—Readers of the September *Century* will not complain of any lack of variety in its contents. The opening pages of the magazine are taken up with an illustrated paper on "Mid-Air Dining Clubs," by Cleveland Moffett, who feels quite at ease on the top floors of twenty-story skyscrapers. David Gray, a Buffalo journalist, describes the Pan-American Exposition under the happy title, "The City of Light." "Louis Philippe in the United States," by Jane Marsh Parker, traces the footsteps of the exiled prince who became King of France and his two brothers, on a memorable visit to this country a hundred years ago. "The Crown of the Continent," to which George Bird Grinnell directs attention, is a little-known region of northern Montana whence water flows to the Arctic and the Pacific Oceans and the Gulf of Mexico. In the fourth of his chapters on Daniel Webster, Prof. MacMaster sums up the character and achievements of the great constitutional orator. (The Century Co.: New York.)

—In *Harper's* for September the place of honor is given to a sketch on "Prague," by Arthur Symons. The illustrations are by Lucius Hitchcock, reproduced in tint. H. W. Wilson gives an elaborate description of the development of "The New German Navy" under Emperor William. Among the stories may be noted: "In the Mixing of the Waters," by Chester Bailey Fernald; "Miss Noel's Reason," by A. F. Redbranche; "The Surrender of Sister Philomene," Elizabeth G. Jordan. The poems include: "Our Dwelling Place," S. T. Livingston;

"The Sapling," Josephine Preston Peabody; "Root and Rose," by Mary Boole Hinton. (Harper & Brothers: New York and London.)

—The unique position so tenaciously held by the "unspeakable Turk" in international affairs gives interest to almost any article that may be written about that strange nation. In the *Contemporary Review* for August George Washburn, D. D., traces "The Early History of the Turks" in a most interesting manner. Henry W. Macrosty and S. G. Hobson have a joint article on "The Billion Dollar Trust." "Anthropology and the Evolution of Religion" is treated by Rev. W. W. Peyton. The author of "Drifting" appears with the third paper on "The Economic Decay of Great Britain, in which he suggests remedies for the conditions described in previous papers. "Sifting the Atmosphere" is the odd subject discussed by Rev. J. M. Bacon. (Leonard Scott Publication Co.: New York.)

—Matters of widespread and inclusive interest are discussed in the *Quarterly Journal of Economics*, issued in August. The table of contents embraces: "Indian Currency Problems of the Last Decade," A. Piatt Andrew; The Genesis of the United States Steel Corporation," Edward Sherwood Meade; "Labor Legislation in France under the Third Republic" (II), William Franklin Willoughby; "Clark's Distribution of Wealth," T. N. Carver; "Reply to Final Objections to the Risk Theory of Profit," Frederick B. Hawley. (Published for Harvard University by George H. Ellis, Boston.)

—The special features of the *American Monthly Review of Reviews* for September are a sketch of the naval record of Admiral Schley, by Park Benjamin; an illustrated article on automobile-making in the United States, by J. A. Kingman; an analysis of the steel strike, by Talcott Williams; a study of Dr. Robert Koch and his theories on consumption, by Dr. Herman Biggs, the bacteriologist; a sketch of the late Prof. Herbert B. Adams, by his former colleague at Johns Hopkins University, Dr. Richard T. Ely. (Review of Reviews Co.: 13 Astor Place, New York.)

HEALTHY SCHOOLMA'AM

Found Out How to Feed Herself

Many school-teachers, at the end of their year's work, feel thoroughly exhausted and worn out, physically and mentally. The demand upon the nerves and brain of a teacher is unusual, and unless they are well fed and fed upon properly selected food, it is natural that they should run down.

A little woman teacher at Gobleville, Mich., who has been teaching regularly for a number of years, has always found herself thoroughly exhausted at the end of the session, until within the last year she has made use of Grape-Nuts Food, with the result that she closed the year as a robust, healthy, strong, vigorous woman, having gained in weight from 90 pounds to 126; her nerves strong, face bright and cheery, and really a worder to all her friends, who constantly comment on her color and strength. She knows exactly to what the change is attributed, for in the years past, living on ordinary food, she has almost broken down before the school year closed, whereas, since using Grape-Nuts, this change has been brought about—evidence *prima facie* of the value of Grape-Nuts Food for rebuilding the brain and nerve centres.

The name of the teacher can be given by the Postum Cereal Co., Ltd., Battle Creek, Mich.

WHEN I GITS HOME

It's moughty tiahsome layin' roun'
Dis sorrer-laden earlly groun',
An' oftentimes I thinks, thinks I,
'Twould be a sweet t'ing des to die,
An' go 'long home.

Home whaih de friends I loved 'll say,
"We've waited fu' you many a day,
Come hyeah an' res' yo'self, an' know
You's done wid sorrer an' wid woe,
Now you's at home."

W'en I gits home some blessed day,
I 'lows to th'ow my caihs erway,
An' up an' down de shinin' street
Go singin' sot' an' low an' sweet,
W'en I gits home.

I wish de day was neah at han',
I's tiahed of dis grievin' lan',
I's tiahed of de lonely yeahs,
I want to des dry up my teahs,
An' go 'long home.

Oh, Mastah, won't you sen' de call?
My friens is daih, my hope, my all.
I's waitin' whaih de road is rough,
I want to hyeah you say, "Enough,
Ol' man, come home!"

—PAUL LAURENCE DUNBAR, in *Saturday Evening Post*.

THE DULL STUDENT'S SUCCESS

FORTY years ago a young man entered a theological seminary to prepare for the ministry. He had received inadequate preparation, and was an unusually dull student, besides. The dates of church history mixed themselves in his mind, and the Greek verb drove him into helpless failure. Before the year was out the professors had agreed that his case was hopeless; yet they let him stay on to its end, because they disliked to dismiss a man so evidently in earnest.

The students scattered for the summer, engaging for the most part in religious work where opportunity afforded. No church could be found that would take Fisher; yet he went out from the seminary, and for a time was lost to sight.

The summer drew to a close, and the professors were planning for the fall term. It would be useless, they agreed, to let Fisher come back. His last year, they hoped, had demonstrated, even to him, the hopelessness of his attempt to gain education. Still, lest he should return, and incur expense in coming, the professor of homiletics was instructed to write him that the faculty could not advise his continuing a course of theological study.

The professor of homiletics went home, liking little his task, but prepared to do his duty; but at home he found a letter from Fisher, announcing that he was about to return. The letter has not been preserved, but it contained something like this account of his summer:

"I came to this place, where the families are few and poor and scattered and godless, and began preaching in the schoolhouse, where for a long time there had been no worship. I have lived around among the people, and they have made me welcome in their homes. I organized a Sunday-school and helped to settle an old quarrel, and then the people began to come out. The interest grew, the number of hearers increased, and now thirty men and women have repented of their past lives, and are going to organize a little church. They want me to come back every Sunday, and I have promised to do so. I shall return to the seminary next week, and plod along the best I can. I am afraid I shall never make much of a minister, but I want to

make my life count the most it can for God."

"Gentlemen," asked the professor of homiletics the next day, as he addressed the faculty, "which of us, this summer, has been honored of God in leading thirty souls to Christ and founding a church? We must take him back!"

It would be idle to pretend that he ever became a brilliant student. It was only by the most constant patience that he was permitted to stay two years more, passing certain studies which he could never complete. But they let him stay through. He went out to his chosen toil, in needy fields and small churches that could pay no high salaries, and devoted thirty-eight years to ministerial service. Always poor, never great except in kindness, he did his work; and when his obituary was read at the seminary's last reunion, he was spoken of as "one of the most conspicuously useful of the alumni."

Education counts and intellectual acuteness is of value, but the Christlike spirit, coming not to be ministered unto, but to minister, will always find a place where it can display itself in deeds that make life noble and great.—*Youth's Companion*.

The Deadly Open Car Window

THE open car window through which danger and discomfort come is the window just ahead of your own, or, if your window is open, that is the deadly one to the person just back of you. A thousand pneumonias and catarrhs come streaming through the open windows while the train is flying. Cinders, smoke and dust add to the distress. Occasionally, when the wind is favorable and the temperature very high, a car window may safely be opened without saying to anybody, "By your leave, sir," but ordinarily it is an impertinence to raise your car window while the train is in motion. The stream of cinders and smoke always pours in upon the occupants of seats in the rear of you, and it often makes a journey unendurable. No traveler is so much detested and detestable as the open-window fiend. Generally the fiend is some woman who is dressed too warm or who is flushed with the excitement of boarding the train. She is nervous, too, and wants to do something special. No sooner has she taken her seat than she sees the closed window, and imagining that it is her very own because it stands opposite the seat she occupies, she seizes the lift and hoists the death-trap, wondering probably why the other passengers were such fools as not to have done it before. All passenger coaches are well ventilated by the trainmen. The screened windows in the roof let out foul air and take in the fresh. If passengers would let their windows alone, all would ride more comfortably and safely. But they never do so. We have traveled far and often, and it is seldom we enter a coach without having to suffer from the effects of

a raised window just ahead of us. The fiend who opens it is either a person who never learns anything either by reading or observation, or else a selfish and reckless person who cares nothing for the comfort of others. In either case the fiend is a real terror and ought to be disciplined. The man who can invent some device by which all car windows will be shut automatically as soon as the train starts will confer a big blessing upon the present generation and hand down a valuable boon to posterity.—*Michigan Christian Advocate*.

Methodism in Bradford, Vt.

[From *Public Opinion*, Bradford.]

[The following is taken from the report of the address of Rev. A. H. Webb, delivered in the Methodist Church during "Old Home Week" in Vermont.]

THE speaker thought that as the week was to be part historical, recalling events of years ago, a little reminiscencing would be in order. There was no preaching in Bradford 121 years ago. The first Methodist minister arrived here 105 years ago. He preached in the home of Margaret Peckett on the lower plain. In 1797 Ralph Williston was appointed to the Vershire circuit, including Bradford. He conducted the first religious service that Dr. McKeen remembered. In 1798 Joseph Crawford was the pastor, also preaching in Mrs. Peckett's home. At this first service he took for his text, 'Come, for all things are now ready.' Laban Clark, a young man eighteen or nineteen years old, was converted at this service and afterwards became a great preacher, being also one of the founders of Wesleyan University.

"In 1800 Joseph Crawford left his charge with 30 members. From this the membership of our church has steadily increased until now it is about 300.

"Laban Clark, Joseph Clark, Martin Ruter, Wm. Aspinwall, Joseph C. Aspinwall and William Peckett are six young men who received their first religious instruction in Mrs. Peckett's house, this place serving not only as a home for Methodist ministers, but as a theological seminary as well. This splendid Christian woman gave the young men access to her books, and encouraged them in their work. They all became ministers. Three of them were famous preachers and educators.

"Vermont as a State is small, but its influence cannot be measured by its size. It has sent forth many men who have become famous, and of these Bradford has had her share. Few villages have turned out so many distinguished sons and daughters.

"The speaker here paid a splendid tribute to Dr. Silas McKeen, for so long a pastor of the Congregational Church, speaking of his vast influence and ability, and wondering that he had been willing to spend years here that might have made him a distinguished preacher in a larger field.

"The son who has perpetuated the mem-

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ory of his parents with that window, Dr. D. K. Pearsons, of Chicago, has taught the world a lesson it will never forget — that man had better be his own executor. He has spent his millions so the poor have the privilege of the highest training, and children yet unborn will thank God for that boy born in Bradford so long ago.

"Martin Ruter, though not a native of Bradford, was brought up and converted here. He went forth to occupy one of the most important New England pulpits. He became president of Augusta College in 1828 and in 1833 was president of Allegheny College. He next went as a missionary to Texas, and the lasting good of the

work accomplished cannot be estimated. "The speaker referred to the wonderful trip of the 'Oregon' with Capt. Charles Clark, born in a Bradford cottage, in command, and how glad all would be to go to the train Tuesday and do him honor."

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Manchester District

Claremont Junction Camp-meeting was excellent in spirit, and the preaching was the very best. The music was led by Rev. J. R. Dinsmore, and was inspiring. There were several conversions, and the church was generally quickened and helped.

North Charlestown and West Unity. — These churches are prospering under the leadership of Rev. Guy Roberts. A Junior League has been organized recently which promises well and is superintended by the pastor's wife, who is a helper indeed. Some repairs on the parsonage will be made very soon. At West Unity the congregations have improved in numbers and the reports at quarterly conference were very pleasing. Two persons were baptized and received on probation recently. Repairs on the church are contemplated very soon.

Manchester, First Church, where Rev. C. H. Farnsworth is pastor, took notice of Old Home Week this year by observing it the previous Sabbath in a religious way. The pastor preached a very appropriate and interesting sermon which is very much praised by those who heard it. It made them love the old home all the more, and helped the people to think of the home eternal. Rev. Irad Taggart gave a historical sketch of the church. Several short addresses were given in the Sunday-school, and in the evening Joseph Kidder, G. I. McAllister, E. J. Burnham, I. P. Huse and Rev. C. F. Elliott spoke. This church is the first organization of the kind in the community where it stands. It seemed very proper, therefore, to observe Old Home Week. How many precious memories cluster about such a church! This society was organized Sept. 27, 1829, and is today a power in the community. Mr. and Mrs. Farnsworth are very much appreciated by their people. C.

Concord District

Camp-meeting Notes. — A large number of the preachers were present at the Weirs meeting. All the districts were represented.

A. P. Tasker, formerly of St. Paul's, Manchester, now a member and organist of Metropolitan Church, Washington, D. C., was present one day.

Miss E. Mae Chisholm, of the Deaconess Home, Boston, rendered excellent service in the young people's meeting, and by her helpful singing. She will be gladly welcomed again.

For five years in succession Rev. A. L. Smith has most efficiently conducted the service of song, being both leader and organist.

Considerable interest is awakened in the determination to erect a tabernacle to shelter the people in the time of storm.

Congregations were unusually large this year.

More of the society houses had services in the evening than we have known before. Reason — pastors and people were there, and both wanted them.

A new feature was presiding elder day at Weirs, Claremont Junction, and Hedding.

We were glad to greet a lot of old friends at the Claremont camp-meeting.

Chichester. — Rev. W. R. Patterson is doing well in the work here and giving good satisfaction.

Tilton. — The time approaches for the return of the pastor, Rev. William Warren, who sailed for home, Aug. 27. While he has been absent Rev. S. E. Quimby has been the acting pastor. He has done faithful service that has been much enjoyed by the people. They will remember his excellent and helpful sermons and his pastoral visitations among them. The pastor's wife has not been idle. It was understood that she would spend a portion of the time away among friends; but instead of that she has been nearly all the time at home. She has made, during her husband's absence, about 150 calls, and has been instrumental in leading at least two souls to Jesus. A splendid record this!

Suncok. — This charge is afflicted in the proposed removal of Dr. Douglass and wife to Concord. A house containing his office and library and many valuables was burned recently, entailing a loss of about \$10,000, on

which he had an insurance of \$3,400. He has decided that it will be best to go to Concord. The church here will lose one of its best supporters, a wide-awake Sunday-school superintendent, and an active worker in the social meetings. Mrs. Douglass is a daughter of the late Rev. A. C. Manson, once a member of influence of the New Hampshire Conference. Dr. Douglass is a nose, throat and ear specialist, whose life has been mostly spent in New York city. We hope some turn of the wheel will keep him in this place even yet.

Lancaster church has lost by death the treasurer of the board of trustees, Mr. John Cummings, who has been in that position for several years. He will be missed.

Personal. — Outside the beaten track we wandered when we went to Fryeburg, Maine, recently, to fulfill a promise made to give two addresses at the Sunday-school Institute and Bible School held on the Chautauqua grounds. Our transportation took us by way of Portsmouth and Portland. The mountain division of the Maine Central takes the traveler through some beautiful country. Sebago Lake is an attractive spot. Fryeburg is a very nice town, with its broad, well-shaded streets, some beautiful homes, and a fine hotel, the Oxford. When we alighted from the train a primitive looking horse-car was in waiting to carry passengers the length of the village street and on to the Assembly grounds, a distance of nearly three miles. It seemed like a return of ancient days to see a horse-car; yet it is not very long since the last one disappeared in our cities. This one is in operation only four months of the year, and is quite a convenience to the people. We trundled along, and it ran into the very heart of the grounds. What a quiet spot this is! We saw it once twelve or fifteen years ago, when Dr. J. W. Bashford was in charge of the Chautauqua. There were not great numbers then, but there are fewer now. It was past the time fixed for us on the program. The bell was sounded, and it took only a minute or two to bring together the little company. If it was small, it was very select. It was our business to tell them the "Aim of the Sunday-school." Doubtless they all knew it as well as we did, but we did our best to make it clear anyway. In the evening a few more came in to whom Gen. Chamberlain, a veteran of the civil war, ex-president of Bowdoin, and a former governor of the State, told finely the history of Maine. The next morning we were on deck again to talk on theology for Sunday-school teachers, by answering, "What shall the Teacher tell the Pupil about Man?" Again we had our select company, who seemed to appreciate that we were at least trying to do something.

On the way to the ground we passed a building with an open door that looked much like a church. We asked the driver what it was. He replied it was the old Methodist church that had been sold to the Swedenborgians, who used it as a place for socials, dances, etc. We thought, "How are the mighty fallen!" The two or three Methodists who yet remain feel dreadfully about the degradation that has come to their once pleasant place of worship. New theology is freely dispensed here, we judge, there being, beside the church already named, the Congregational Church of which Dr. Lyman Abbott's son is pastor. This quiet spot, on the banks of the beautiful Saco has a large number of summer guests.

Our work done, we were soon on the way again toward the Granite State to take in Hedding camp-meeting on the way. In four days we preached and gave addresses six times, beside traveling three hundred miles. Two days at home, then we are off again for work that will cover ten days. So it goes.

Rev. C. H. Fisher says he has not joined the Congregational Church, though he lives where there is only one church, which is of that denomination. He has gone in with them, as any one should, to do what he can for the Lord's cause. B.

VERMONT CONFERENCE

Montpelier District

Hartland and North Hartland. — The congregations here are reported on the increase. The pastor, Rev. F. H. Roberts, recently baptized three children at the north end of the charge. The Epworth League, assisted by some talent from outside, has given a piano

recital, and the pastor delivered an address on Old Home day.

Randolph Centre. — Rev. L. N. Moody has been laid aside from his work for a few weeks by sickness, but now, to the delight of his people, is again about and able to attend to his duties.

Bethel. — Rev. C. M. Charlton reports two conversions; 5 have risen for prayers, 7 have been baptized, and 5 admitted to probation. The congregations steadily increase.

Perkinsville. — "It is not good for man to be alone." Acting on this teaching the pastor, Rev. F. D. Brown, wended his way to Keene, N. H., and took unto himself a helpmate in the person of Miss Mattie L. Clough. Long may they live, and happy may they be! The work

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To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting, detailed, and truthful descriptions of their experience on the following topics:

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Decision will be made between October 30 and Nov. 10, 1901, by three judges not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

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Talk this subject over with your friends, and see how many among you can win prizes. It is a good, honest competition, and in the best kind of a cause.

prosper. The repairs are nearly completed on the church building, and one person has recently united with this church. The pastor is desired as shepherd of a flock in the West, but has decided that he has duties and responsibilities here.

South Royalton.—Rev. J. D. Beeman was recently called to mourn the death of his brother, who resided in St. Albans and has been an invalid these many years. This prevented him from attending the camp-meeting where he was down to preach. The people of this place speak in most appreciative terms of Mrs. Beeman and her work. The presiding elder, who has been at his "home" only a few days before this, now hopes to be an occasional visitor here. His post-office address has been here for months.

Quebec.—This charge has been without the ministrations of any one until about the middle of July when our deaconess, Miss Martin, was sent here for four weeks. During this time much good was accomplished. Five persons rose for prayers and the interest of Christians was quickened. Miss Harriette Knapp, recently graduated from our Training School, continues the work, while Miss Martin goes to St. Albans.

The District.—In token of the appreciation of the labors of Methodist preachers, the various quarterly conferences have made a net increase in estimates for support of preachers this year of over \$500. Since there were few changes on the district, this speaks well for previous work.

Montpelier Seminary.—Cheering news comes to hand of a large increase in attendance at our school this fall. It is worthy of patronage by young people and support by all. The new principal, Rev. W. R. Davenport, has been busy all summer with a multiplicity of duties, but more especially in an attempt to increase the attendance. He knows how to hustle, and while this will not remove mountains, it goes a long way toward getting some of them out of the way.

BARNARD CENTENNIAL OF METHODISM

August 27 and 28 were notable days for our church in Barnard. Under the direction of the pastor, Rev. E. R. Currier, and his able assistants arrangements had been perfected for fittingly celebrating the centennial of the appointment of the first Methodist circuit-rider to the Barnard Circuit. The exercises were opened Tuesday night by a sermon by the presiding elder, Rev. W. M. Newton. The services Wednesday were opened by a centennial prayer-meeting, conducted by Rev. Guy Lawton. Rev. A. L. Cooper, D. D., delivered a carefully-prepared historical address, sketching the history from the first. This address gave evidence of much painstaking work on the part of the author, and was listened to with much interest. In the afternoon short addresses were given by former pastors; a paper prepared by Dr. Gardner Cox, characterizing the life and work of George Cox, one of the old-time pillars of the church, was read by the pastor; and emblems were given by laymen from both parts of the charge. Dr. Cooper conducted a love-feast in the evening, which was of unusual interest. The query was made if they had

better ones in the early days, and many doubted it. Rev. George W. Hunt, of St. Johnsbury, preached with great liberty on the reasonableness of faith, and at the close of the sermon many were forward at the altar seeking a renewed work of grace.

The services were well attended throughout, and an excellent spirit was manifest. Revival services under direction of a former pastor, Rev. S. P. Fairbanks, follow these services. The guests were provided with dinner and supper served in the Town Hall, which was the second Methodist church built in town and sold when the present church was occupied. Rev. W. H. Wright, who served the charge in 1863-5, was the oldest person present among former pastors. The only presiding elder of former days who was present was Dr. Cooper, who served the Springfield District from 1882-5.

It is doubtless true that Methodist preaching was held in Barnard before 1801, when with the surrounding towns it formed a part of the Vershire Circuit, but in 1801 the Barnard Circuit was constituted, and Joseph Crawford appointed preacher by the New England Conference, held in Lynn, Mass., July 17, 1801. The work was inaugurated by a sweeping revival. Among the families reached whose children remained in town were the Newtons, Brighams, Cummings, Stewards, and Stevens—all closely identified with the work of Methodism. The circuit took in all of White River valley as well as Barnard, Pomfret, Northfield and Randolph. The earliest quarterly conference record starts as follows: "Meeting opened with prayer. Glory to God." Twice the New England Conference held its session in Barnard—in 1811 and in 1824—and it is reported that the preachers on these occasions "boarded around." Should they come again, they will be welcome. At the Conference of 1824, among others, Melville B. Cox and Orange Scott were ordained deacons. Jotham Horton was ordained an elder at the same session. The two last named were influential in forming the American Wesleyan Methodist Church about twenty years later. Bishops Asbury and McKendree presided at the Conference of 1811, but Bishop Asbury preached in Barnard at least once before that time. His journal records that he was in Barnard, June 18, 1806, and says: "I preached at Thomas Freeman's on Acts 26: 17, 18. Here is a lively, large society; we had a full house at a short warning."

This church has had a glorious past, and is still doing a valuable work for the community. W. M. N.

Claremont Junction Union Camp-meeting held its annual session, Aug. 19 to 25, inclusive. No heavy rains interfered with the work or attendance, although light rains for two days made it necessary to hold the services in a tent which was imperfectly suited to the needs, and which forcefully called to mind the necessity of some sort of tabernacle or other structure on such occasions. The attendance was better than last year, but not up to former years. With the exception of Sunday, the largest audience was three hundred, while the smallest audience at a preaching service was below one hundred. General satisfaction was expressed by preachers and laymen alike regarding the services. Rev. J. M. Durrell, of Keene, conducted a series of lectures entitled, "Life in the Days of the Patriarchs." They were scholarly and helpful in suggestion to young Christians, for whom they were designed. Dr. A. L. Cooper exhorted with all his old persuasiveness, and was instrumental in helping to a better experience as a fitting for service. The preaching was evangelical, evangelistic, and consequently stimulating and profitable. The general spirit of the meeting was excellent and worthy of a much larger attendance from the patronizing churches. Quiet and order prevailed throughout. Most appreciative resolutions were heartily adopted regarding the management of the boarding-house which has been under the care of Mr. George W. Stevens.

A meeting of the Association was held, and its conditions and needs were carefully considered. In addition to the proposed new tabernacle, funds are needed for immediate repairs and other improvements to the sum of \$600. The executive committee were instructed to make the repairs and permanent improvements, including the erection of the tabernacle. This shows a spirit of hopefulness and confidence on the part of the Association which speaks well for continued usefulness. Now, if

some changes can be made, and the churches will rally to the support of the services, much good may yet be accomplished.

W. M. NEWTON, President.

St. Johnsbury District

St. Johnsbury.—Pastor Hunt and family have returned from a four weeks' vacation, spent in New Jersey among family friends, and in Fostoria, O., where Mr. Hunt has a daughter, Mrs. Mason. On their trip they took in the Pan American and other interesting localities. The pulpit of St. Johnsbury was supplied each Sunday by the committee on pulpit supply, and the week-night services have been well sustained each week. The Sunday-school attendance, of course, declines during the vacation, but the school is holding up well, and will next week have nearly all its regular officers and teachers in attendance. The pastor delivered the sermon at the centennial of Methodism in Barnard, one of the first Methodist preaching places in Vermont, and for a long time the head of the old Barnard Circuit. St. Johnsbury has promise of growth and strength, a united officary, a strong pastor, and a membership growing from within and without.

Danville has been constantly improving its property and facilities during the last three years, and has recently rebuilt the sheds wrecked by the gale of last November. All bills and arrearages are nearly provided for, other finances are in a most satisfactory condition, and the church is a unit in desiring special revival services to begin in the early autumn. The pastor's son, E. A. Hamilton, is just entering upon his work as professor of classics in Montpelier Seminary, and the youngest daughter, Alice, enters St. Johnsbury Academy, boarding at her home. Pastor Hamilton has arranged for a course of lectures. Rev. A. J. Hough gave the first on the evening of the 27th ult., "How to Get There." Danville is evidently learning the lesson.

Hardwick.—The pastor, Rev. J. A. Dixon, was invited to deliver the address on Labor Day before the workmen.

Barre.—Pastor Atwater has returned from a few weeks' vacation, invigorated and eager for the fray. This season ought to tell in that church. Conditions in the church and community are most favorable. Methodism has a place in the city well at the front, and her forces are well united and equipped. Nothing short of actual apathy can prevent splendid progress.

West Burke is flourishing, and plans for extensive repairs on the church building are well under way. These plans take in a thorough remodeling of the interior and a putting of all the working rooms upon the ground floor of the building. The funds are well subscribed. Pastor Gorse is winning on every hand.

Brownington Centre has had the favor of Heaven upon its work, and a goodly number (nearly a score) have made public their pur-

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pose to follow Christ. Special services of a week's duration were planned as a grove-meeting, but the rains kept most of the gatherings in the church. An excellent spirit was manifested, and a persistence on the part of pastor and people worthy of emulation by any charge.

Island Pond is making considerable repairs on the inside of the church, and paint for the outside is a part of the scheme proposed. A little time ago there was a prospect of some change in the location of the church and a thorough renovation, but the real estate changes then predicted in the town have not all materialized and hence the repairs on the present building are considered wisest.

Camp-meeting.—The camp-meeting at Lyndonville has come and gone. The weather was superb, the grounds much improved, and the through attendance larger than usual. The crowds on Sunday were not as large as sometimes. The preaching was by the presiding elder and fifteen preachers on the district. Revs. C. G. Gorse and O. E. Alken had charge of the music. Daily Epworth League meetings were held under direction of Rev. H. G. McGlaulin, district president. The services were all of a strong spiritual tone, the preaching superior, missionary addresses instructive and inspiring, and some were found turning unto the Lord.

J. O. S.

MAINE CONFERENCE

Portland District

York.—A piece of great good fortune has befallen the church at York, Rev. D. C. Abbott, pastor. Through the gift of \$550 by a friend who does not wish his name mentioned, the last dollar of indebtedness upon the church property has been paid.

Lewiston District

Empire and South Auburn.—Rev. F. H. Billington and wife are finding the words of the prophet true: "The morning cometh, and also the night." The Sunday-school is small, and it is not easy to keep up the class-meeting. A friend has made a donation of Sunday-school books. Repairs are soon to be made on the parsonage. A fine class of young people attend the services very punctually. Both churches are insured. Mrs. Billington has been taking a much-needed rest at Pine Point. A generous donation soon after Conference was an evidence of the pleasure of the people at the return of Mr. and Mrs. Billington for a second year.

East North Yarmouth.—But few churches within the bounds of this district have ever had such a transformation as this one. An elect lady who recently died left some \$1,600 for the improvement of the church edifice. About \$600 has been spent in improving the audience-room. New paint, paper, carpet, etc., put on by real artists, have made it a perfect gem. Rev. James Nixon has with his own hands, and with some assistance from friends, made great improvements in the parsonage. It is really a pleasant and inviting house. I was more than pleased with these improvements. Still others are contemplated. The people seem to appreciate having a full-fledged Conference preacher again. Mr. Nixon's work as preacher and pastor is highly commended. The Home Department in the Sunday-school is growing. Good class and prayer-meetings are sustained. Steps are being taken to have the church free. The pastor's salary was advanced. The outlook is hopeful.

West Cumberland and South Gray.—A peculiarity about the location of the church at West Cumberland is the fact that it is in the woods, and as one stands on the steps of the church not a dwelling-house can be seen! But it is close to the cemetery! Churches in these times are generally located for the accommodation of the living! Rev. David Pratt is serving for the third year. He has good congregations. This is a fine farming section. The church and parsonage property has been greatly improved during his pastorate. A very fine company of young people worship here both morning and evening. Sunday-schools are sustained at both

appointments. Children's Day services were very interesting, and the collections good. At South Gray the attendance is not so large, but a few noble souls are holding on. The family of Rev. M. B. Pratt, D. D., of Akron, Ohio, have been spending the summer with his parents at West Cumberland.

Personal.—Rev. C. C. Phelan, of Lewiston, has issued a very neat little booklet containing the names of the various committees, officers, and the time of the various church services.

Rev. R. A. Rich, of West Paris, has issued a neat set of cards—some being pledge-cards for the benevolences, and some cards of invitation to the services. Through his solicitation, Mrs. Thomas Hillman, of North Paris, widow of the late Rev. T. Hillman, has conveyed her home, including a house, stable and four acres of land, to the Preachers' Aid Society of the Maine Conference, she retaining the use of it during life. This is a noble example and fine precedent.

Rev. F. Grovenor is so far improved in health as to be able to take light work this fall. For this many friends will rejoice. A. S. L.

NEW ENGLAND CONFERENCE

Springfield District

Laurel Park Camp-meeting.—The 31st annual camp-meeting, beginning Aug. 19 and closing Aug. 25, was one of marked interest and power. The presiding elder, Rev. Dr. J. O. Knowles, was in charge and conducted the meeting in a very happy and successful manner. The music was under the direction of Rev. E. V. Hinchliffe. The Conference quartet led the singing, while Misses Loynes and Humphrey, of Springfield, rendered inspiring duets at nearly every preaching service. The preaching was of a high order, and was blessed of God to the conversion of sinners and the deepening of the spiritual life of believers. The services consisted of preaching at 10, 2 and 7 o'clock daily, an early prayer-meeting at the stand at 6 o'clock in the morning, and cottage meetings at 8 A. M. and 1 and 6 P. M. The weather was unfavorable for a large attendance during much of the time, but Sunday was fair, and the crowd came. Probably not less than 2,500 persons were upon the grounds Sunday afternoon. As nearly as can be learned, about forty persons sought Christ during the week, though there may have been many more.

The meeting opened Monday evening with a service of song and testimony. Tuesday, at 10 o'clock, Rev. W. H. Dockham preached the opening sermon from 1 Cor. 13: 13. His theme was the "Three Abiding Principles—Faith, Hope and Love." He showed that these have eternal values, and that they should be cultivated because they hold the key to all progress. Tuesday afternoon Rev. H. S. Dow preached a carefully prepared sermon, taking for his text 1 Kings 18: 21. He made an earnest and eloquent appeal to all halters to choose Jehovah as their God. At the evening service Rev. A. B. Tyler preached upon honoring God, selecting for his text John 5: 22, 23.

Wednesday afternoon Rev. A. W. L. Nelson preached a masterly and inspiring sermon on the love of God, taking Jesus' own words (John 8: 16) as the ground of his remarks. The W. H. M. S. held a service at the stand at 1 P. M. Mrs. Charles Rice, president of the district society, presided. The speaker was Mr. R. S. Douglass, of Auburndale, who presented the needs of the "Medical Mission" in Boston, North End, and gave a very interesting account of the work done at the "Settlement." At 2 o'clock Rev. F. T. Pomeroy, of Marlboro, gave an able and impressive sermon on the theme deduced from Num. 10: 29, 32—the invitation of the church to the world to come with them into the land of promise. In the evening Rev. H. H. Weyant preached upon "Weights," using for his text Heb. 12: 1, 2.

Thursday morning, at 10 o'clock, Rev. A. L. Howe preached a very helpful and carefully prepared sermon on the "Abundant Life," using as his text John 10: 10. In the afternoon Rev. F. J. Hale delivered a carefully wrought-out discourse upon the Atonement, finding his text in Rom. 5: 8. Rev. O. S. Gray preached at the evening service upon the "Voices that Call to Duty," using for his text Jonah 1: 9, 10.

At 10 o'clock on Friday, Rev. J. W. Stephan preached upon the "Sonship of Man," announcing 1 John 3: 2 as his text. The sermon was one of the best of the meeting. At 2 o'clock Rev. W. R. Newhall, D. D., principal of Wesleyan Academy, preached a sermon from 1 Cor. 6: 20 upon "Personal Ownership." It was a sermon upon education, in which the speaker urged upon parents the duty of giving their children the best possible mental and spiritual equipment. The W. F. M. S. held a meeting at the stand at 4 o'clock. Mrs. M. S. Merrill, of Springfield, presided. The speaker of the hour, Miss Clara Cushman, gave a characteristically interesting and inspiring address upon the "Evolution of the Chinese Woman." About \$42 was raised in cash and pledges for the cause. At the close of the missionary meeting the preachers' wives held their annual meeting, with Mrs. Knowles in the chair. Dr. C. F. Rice preached in the evening a very helpful sermon on the "Gifts of God," from Tim. 1: 6.

Saturday morning, at 10 o'clock, Rev. Putnam Webber preached a good sermon from Acts 26: 28. At 2 P. M. Rev. James Sutherland announced Phil. 4: 19 as his text, and preached an expository sermon. At about 4 o'clock a heavy rainfall began, which continued throughout the evening, preventing a public service at the stand. However, services were held in the chapels, and the work went on.

Sunday dawned fair, and people began coming early in the morning. A love-feast was held at 8 o'clock, at which about 200 testimonies were given. At 10 o'clock Rev. John Wriston preached a very able and convincing sermon from Heb. 12: 16 upon "Selling your Birthright," and held the large audience to the end. At 1 o'clock a prayer and testimony meeting was held at the stand, at which there were about twenty seekers. At 2 o'clock Dr. E. R. Thorn-

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dike, presiding elder of Lynn District, preached a discriminating and inspiring sermon to an audience of over two thousand people from Gal. 2: 20. His theme was, "Life Rooted in Jesus Christ." At 4 o'clock another social service was held, at which fruit was gathered. At 7 in the evening Rev. F. M. Estes preached upon the parable of the ten virgins. After an altar service the meeting was concluded by all forming in a procession and marching around the grounds, singing as they went, "We're marching to Zion," and other familiar hymns. Returning to the stand, the ministers stood in line and shook hands with the procession as they passed by. An after-meeting was held in Gill chapel until midnight. The last service of the meeting was held at 6 o'clock Monday morning, and the 31st session of the Laurel Park Camp-meeting passed into blessed history.

F. M. E.

Cambridge District

First Church, Somerville.—This church is bereaved in the death of Mr. Joseph S. Pike, well-known in business, social, fraternal and church circles in Cambridge and Somerville. He passed away Aug. 29, after a long illness, at his home in Somerville, at the age of 68 years. For more than thirty years he was assistant manager of the John P. Squire establishment. He was born in Salisbury in 1832 and leaves a wife and two children—a daughter and a son. He had been for several years an official member of the First Methodist Episcopal Church, Bow St., and was a man of deep piety and usefulness. His funeral was attended at his residence on Friday, the 30th, his pastor, Rev. G. S. Butters, officiating.

Lynn District

Saugus.—An interesting missionary program was given Sunday evening, Aug. 25. The church was crowded. A persistent effort is being made along this line. This church keeps its pastor and presiding elder paid. During the summer vacation the pastor and his wife have made many calls, getting well acquainted with the people.

Maplewood.—Rev. O. W. Scott, the pastor, has very recently asked for release from the care of this charge, and it has been granted by Presiding Elder Thorndike and the quarterly conference. Mr. Scott has been at the Clifton Springs (N. Y.) Sanitarium for over two months, being treated for serious nervous headaches. Although somewhat improved, the case has proved quite obstinate, and his physician at the Sanitarium has urged entire cessation from the care of a pastorate for the next few months. With this temporary relief, he encourages Mr. Scott that he will entirely recover, and be able to assume pastoral work again with renewed vigor of body and mind. Very reluctantly the pastor has yielded to the advice of physician and friends. At the meeting of the Maplewood quarterly conference, the official brethren instructed the secretary to forward to the pastor an expression of their sincere sorrow at their loss of his pastoral oversight, and an earnest prayer for his speedy recovery. Mr. Scott is still at Clifton Springs, and has been cheered by many messages of regret and sympathy from individual members of the board and others. Mrs. Scott, who has been with him seven weeks, has returned to Maplewood.

Asbury Grove.—Services were formally opened at the Grove this season on June 23, with a preaching service both afternoon and evening, the chapel being well filled at each service. After the 4th of July the congregations were too large for the chapel, and the Sunday services have been held in the "Circle," or the "Tabernacle," attendance ranging from two hundred, the first Sunday, to nearly a thousand the last two or three. The Tuesday and Friday evening meetings have been almost phenomenal for attendance and interest. The chapel, holding between 250 and 300, has been filled evening after evening, extra seats being brought in at times. There have been quite a number of conversions at these week-night services and it is said that the meetings at the

Grove have been better this year than they have for a number of years.

The intellectual and social features have received considerable attention during the season. A great number of people come here to spend a large part of the summer, and recreation, amusement and proper social functions must receive their due attention. Six or eight committees have had charge of these various interests, and with the hearty co-operation of all the people the work has been very successfully carried on and the season pleasantly and profitably spent. Considerable additions have been made to the L. B. Bates Free Library, and it is much appreciated by the cottagers. A home orchestra has greatly assisted the choir in the Sunday evening services. Three band concerts have been provided, and five or six sacred concerts, sociables and entertainments of high character have been enjoyed. A ways and means committee have been appointed, who are raising a fund to promote these interests the coming year, which will insure a pleasant time for all who come here next summer. There is also a movement in progress to provide an athletic field for the construction of golf links, base-ball, tennis courts, croquet grounds, etc., so that everything bids fair for the future,

E. G. C.

N. E. SOUTHERN CONFERENCE

New Bedford District

North Dighton.—The corner-stone of the new church building, was laid Sunday, Aug. 25. Rev. F. P. Parkin, D. D., of Philadelphia, a former pastor, delivered the address. Rev. H. H. Critchlow, the present pastor, set the stone in place. The pastors of the various churches had parts on the program. The work is moving steadily forward under the wise and able leadership of the pastor, and the dedication of the completed building is the anticipated event that shall crown the efforts of the laborers.

Wareham. Extensive repairs are under contemplation. The pastor, Rev. George W. Elmer, has secured nearly \$1,500 in reliable subscriptions. Generous friends of the church have given liberally.

East Wareham.—This half of the double charge has also caught the spirit of church improvement, and it is very probable that modern pews will soon replace the settees which have been used for seating purposes. One man must surely have his hands full with two such enterprises under way.

Fall River, Summerfield Church.—On July 28, 10 were baptized and 33 received from probation into full membership. An old-fashioned love-feast closed the day. Two companies of the Boys' Brigade are in a flourishing condition. The official board voted the pastor the month of August for vacation, the pulpit to be supplied by the board. Rev. O. E. Johnson is the happy pastor of this flock.

L. S.

Norwich District

Willimantic Camp-meeting.—Notwithstanding the hot, muggy, damp and rainy weather which prevailed for most of the week and seriously interfered with the attendance, the meeting which opened on Monday, Aug. 19, and closed Aug. 26, will be remembered as one of great spiritual power and blessing, in which the presence and power of God were manifestly realized. For several weeks previous to the meeting religious services were held by the cottagers, in charge of Rev. E. F. Smith, and these were, in the truest sense, preparatory to the "feast of tabernacles." Presiding Elder Bartholomew was on the ground several days before the meeting, giving careful attention to every detail that might minister to the success of the services. The program on Temperance Day was greatly strengthened by the clear and forceful arguments of his stirring address.

On Saturday evening, Aug. 17, Rev. E. M. Anthony gave a very interesting and instructive stereopticon lecture, in the tabernacle, on "The Wonderful Works of God." Sunday, Aug. 18, the ladies of the Home and Foreign Missionary Societies were favored with a beautiful day, and the very successful services held under their joint auspices have been reported. The children's meetings, in charge of Mrs. Jane Reed, assisted by Mrs. Rose Williams Couch, were well attended, and it is not too much to say that the best and most enduring work of the camp-

meeting was done in these noonday gatherings. The distinguished preachers from abroad, Rev. G. P. Mains, D. D., Rev. E. R. Thorndike, D. D., and Rev. George E. Reed, D. D., rendered excellent service, and honored their Master by their practical presentation of the great truths of the Gospel. Rev. Geo. W. Anderson, of Providence, is always listened to with pleasure and profit, and his sermon on Old Folks' Day, treating the timely topic, "Religion the True Salvation of the Race," was spiritual food for hungry hearts. Rev. W. S. McIntire and Rev. W. F. Davis assisted the preachers in the altar work when desired, and several of the ministers conducted their own altar service. The absence of the professional evangelist was a favorable indication of getting back to "the old paths," and demonstrated that the gift of exhortation is not entirely a lost art in the itinerant ranks. The following brethren preached in the order and from the text here given: M. T. Braley, Jer. 6: 16; G. W. Anderson, Jer. 6: 16; L. G. Horton, Isa. 1: 16-17; T. J. Everett, Psalm 90: 1-2; J. B. Ackley, Rev. 21: 10; H. E. Murkett, Gen. 19: 30; J. E. Duxbury, Matt. 27: 46; Dr. Mains, Jud. 3: 9; Dr. Yates, Rom. 8: 9; R. Povey, Rev. 22: 9; Dr. Thorndike, Gal. 2: 20; J. McVay, 1 Kings 19: 2; John Oldham, Rom. 8: 28; F. C. Baker, Gen. 41: 34; W. W. Smith, Heb. 7: 25; C. S. Davis, Gen. 28: 16; Dr. G. E. Reed, Psalm 18: 35; Dr. Bartholomew, Rom. 6: 23.

A notable success was achieved on Thursday afternoon in the raising of \$400 by subscription. This completes the amount needed to secure the pledges made one year ago, when \$1,000 of the \$1,500 asked for was pledged, conditional on the whole amount being raised. This, when paid, will wipe out the old indebtedness and pay for new and contemplated improvements. A spirit of earnest prayer and unbroken harmony prevailed upon the stand. Presiding elder and preachers, seeking to be at one with God, found Him ready and true to His word of promise.

Quarterly Conferences.—In his first round of official visits to the churches Presiding Elder Bartholomew has found a very general and hearty response to his proposition to hold only two—the first and fourth—quarterly conferences, in order that he may devote the time thus saved to evangelistic services throughout the district. He is planning to devote the months of October, November, and part of December to helping the brethren wherever

A FEW FACTS

About the New Catarrh Cure

The new Catarrh Cure is a new departure in so-called catarrh cures because it actually cures, and is not simply a temporary relief.

The new Catarrh Cure is not a salve, ointment, powder or liquid, but a pleasant, tasting tablet containing the best specifics for catarrh in a concentrated, convenient form.

The old style of catarrh salves and ointments are greasy, dirty and inconvenient at the best; the new preparation being in tablet form is always clean and convenient.

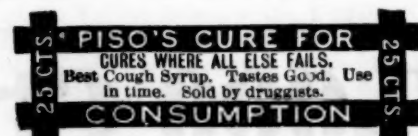
The new Catarrh Cure is superior to catarrh powders because it is a notorious fact that many catarrh powders contain cocaine.

The new catarrh cure is called Stuart's Catarrh Tablets, a wholesome combination of blood root, beachwood tar, gualacal and other antiseptics, and cures by its action upon the blood and mucous membrane, the only rational treatment for catarrhal trouble.

You do not have to draw upon your imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvements and relief are apparent from the first tablet taken.

All druggists sell and recommend them. They cost but 50 cents for full sized packages, and any catarrh sufferer who has wasted time and money on sprays, salves and powders, will appreciate to the full the merits of Stuart's Catarrh Tablets.

A little booklet on cause and cure of catarrh sent free by addressing F. A. Stuart Co., Marshall, Mich.



needed, so far as he can, and will be glad to have the preachers correspond with him early with reference to this special work. Letters addressed to him at South Manchester, Conn., will have prompt attention. If any churches or pastors desire to have the second or third quarterly conferences held, let them notify the presiding elder, and he will make the appointment; otherwise the business of the church between the first and fourth conferences will be transacted by the official board, or leaders' and stewards' meeting.

District Stewards.—The annual meeting of the district stewards was held on the Willimantic Camp-ground, Saturday, Aug. 24. E. D. Newbury, of Moodus, was re-elected secretary. In view of the plan, noted above, of holding only the first and fourth quarterly conferences, it was deemed advisable to appoint a district treasurer, and the secretary, E. D. Newbury, was elected to this office also. The presiding elder's salary is to be paid quarterly, in June, September, December and March, either to himself or to the treasurer at Moodus, Conn. The apportionment for presiding elder, and also for the Bishop, was fixed at 5% per cent. of the cash salary paid to the pastor last year. This makes the salary practically the same, but puts it on a more equitable basis. Money paid to the presiding elder will be reported to the district treasurer, and duly credited to the churches.

SCRIPTUM.

How It Is Done

"I CAN'T understand it, Bro. Jones. You have a good time and success on every charge. The people become more and more attached to the church, the church grows, the benevolences are increased, there is no trouble about your support and they want you to return for another year. All this comes about, and yet you are not very much of a preacher. So I do not see how it comes that way. How is it?" So

China and Glass

By Steamships "Cambrian King" from Antwerp, the "Nordby" from Hamburg, and the "Cestrian" and the "New England" from Liverpool, we have landed attractive novelties.

New designs of Table China from Minton and the Cauldon works. The wares from these potteries are particularly attractive, although most of them expensive designs.

In the Dinner Set Department will be seen the new designs from the above patterns of Monogram China imported to order, with the family crest or initial letter.

The new shapes and decorations of Carlsbad porcelain are effective, artistic, and inexpensive.

The old blue Dresden Meissen China, the old blue Canton China and the many stock patterns of English and French China, will be seen in the Dinner Set room (third floor)—always readily matched—an advantage which is appreciated by experienced housekeepers.

We have several stock patterns of the Royal Worcester standard designs—always readily matched—the porcelain of this pottery has a peculiar excellence.

Never at this season was our stock larger, more valuable and comprehensive. Inspection invited.

In the Glass Department will be seen an excellent line from the ordinary up to the costly specimens of rich Cut Glass. Glass made to order to match pieces or sets.

The Wedgewood Old Blue Historical Plates include the new subjects, over 50 in all.

Jones, McDuffee & Stratton Co.
CHINA AND GLASS MERCHANTS,
(Seven Floors)
120 Franklin, Cor. Federal St.

said a brilliant but not a very happy or very successful itinerant.

"O, there is not much explanation, and what there is is not far to seek," answered Bro. Jones. "I simply hold close to the Lord in my own personal life; I keep sweet-spirited and busy all the time with the one work; I get deeply interested in the best welfare of my people; I do not 'boss' the church, but serve it; I visit all my people; I learn to know the children by name, and I get every family in my church and also in my congregation to take and to read an *Advocate*, and so the people never criticize my preaching, and most of them think I am quite a preacher. If I only had your education and your abilities and your eloquence, it seems to me I could win the whole city into the kingdom in less than a year."—*Michigan Christian Advocate*.

If You Feel Irritable

Take Horsford's Acid Phosphate

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

Humanity Not Pessimistic

TWO or three years ago Dr. Max Nordau wrote a book entitled, "Degeneration," which made quite a sensation for a time after its publication. It has now dropped out of notice, the impression made being merely temporary. Men are not naturally pessimists. A habit of looking on the dark side is an indication of physical or mental disease. Humanity in good health is optimistic, forgets the misfortunes of the past, and looks cheerfully forward to better things in the future. — *St. Louis Christian Advocate*.

CHURCH REGISTER

W. H. M. S. — The regular meeting of the executive board of the Woman's Home Missionary Society of the New England Conference will be held in the vestry of Bromfield St. Church, Monday, Sept. 9, at 2 p. m.
Mrs. JOHN GALBRAITH, Rec. sec.

W. F. M. S. — The monthly meeting of the executive board will be held in the Committee Room, Sept. 11, at 10 a. m.
ANNIE W. PHINNEY, Rec. Sec.

Marriages

AUSPLAND — DARLING — At Searsport, Me., Aug. 26, by Rev. H. W. Norton, Alburton W. Auspland, of Searsport, and Laura J. Darling, of Lisbon, Me.

CAMERON — NORCROSS — In Waterbury Centre, Vt., Aug. 28, at the residence of the bride's parents, by Rev. J. W. Hilsley, E. A. Cameron and Julia P. Norcross, both of Waterbury Centre.

LOWELL — SWEETSER — In Searsport, Me., Sept. 1, at the home of the bride, by Rev. H. W. Norton, Read W. Lowell, of Bucksport, Me., and Clara E. Sweetser, of Searsport.

N. H. CONF. LEAGUE CONVENTION. — The New Hampshire Conference Epworth League Convention will be held at Nashua, Sept. 18 and 19. A program of much merit has been prepared. This will be the fifth annual gathering. Some 300 delegates were in attendance at Concord last year, and an even larger number is expected this year. Among those who will address the convention will be Rev. A. J. Hough, of White River Junction, who will read one of his original poems, Wednesday afternoon. In the evening Prof. William North Rice, of Wesleyan, will speak. Thursday forenoon and afternoon Mrs. Annie E. Smiley will give her attention to Junior work, while Miss Elizabeth C. Northup will represent the Literary department in the forenoon. Rev. F. H. McConnell, of Ipswich, Mass., and Rev. F. H. Morgan, of Malaysia, will speak Thursday afternoon. In the evening, Dr. E. M. Taylor, of Cambridge, Mass., will give the closing address of the convention. Among the speakers from within the bounds of the New Hampshire Conference will be Revs. I. C. Brown, of Hillsboro, A. E. Draper, of Greenland, J. G. Cairns, of Contoocook, F. O. Tyler, of Enfield, E. C. Strout, of Concord, and R. T. Wolcott, of Suncook, and Mr. Dean K. Webster, of Lawrence, Mass., president of the Dover District League. The programs will be out in a day or two. "Nashua, 1901" is the rallying cry of New Hampshire Conference Epworth Leaguers.

Proper feeding is the secret of success with hand-fed infants, and Mellin's Food is the secret of proper feeding.

How to Visit Buffalo in Two Days

In these days of rapid transit and quick travel, it is possible to travel a considerable distance in a very short time, and to the people who would like to visit the Pan-American Exposition, but cannot afford the leisure, the Boston & Maine Railroad offers a route whereby a person may visit Buffalo and enjoy the Pan-American Exposition at a loss of only two days.

By leaving Boston on the 6.19 at night, arriving in Buffalo early the next morning, two days may be spent in visiting the fair; leaving Buffalo on the evening of the second day, arriving in Boston early the next morning.

The trains via this route are equipped with the latest and most up-to-date sleeping cars.

The rates are very low, and the scenery through Western Massachusetts and Eastern New York is unsurpassed. Send to the Passenger Department, Boston & Maine Railroad, Boston, for Pan-American book entitled "Picturesque Routes to the Pan-American."

The Boston china and glass shops are attractive places at this season when returning tourists tarry a few days on their way west or south. The establishment of Jones, McDuffee & Stratton, with its seven floors of attractive novelties, is a busy place in early September.

ANNOUNCEMENT!

Will be issued September 15

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For the Sunday-School
288 Pages

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OBITUARIES

So keep them, God, safe in the Quiet Land,
Hold them within the hollow of Thine hand.
Lo! where the serried ranks before us stand
Of the unnumbered Dead.

From scenes of vanished glory once they came,
From fields of long obliterated fame—
We view them now with half-regretful shame,
All the forgotten Dead.

From happy homesteads, where the ruddy
light
Shone from the hearth upon the dear faces
bright.
Those fires are cold, and parted from our sight:
The once beloved Dead.

From mother's arms, and tender parent care,
These rove, a countless throng of infants fair,
Dim through the twilight gleams the golden
hair
Of little ones long dead.

And here are saints who lived and prayed of
yore,
With heroes, who the martyr palm-branch
bore.
Now they are names to us, and little more,
Though holy, honored Dead.

And warriors, who to save their country died,
All human souls who lived and laughed and
cried,
Whom joy made blest, or sorrow sanctified—
All, all the vanished Dead.

They stretch mute hands to us across the years;
We answer back with helpless, yearning
tears—
Life's tide rolls up, and swift it disappears,
That vision of the Dead!

Peace! they are free of human slight or wrong;
Patience! the crowning moments speed along.
Soon, soon, we too must join the swelling
throng
Of the forgotten Dead!

Forgotten! yet be sure they understand,
Whom God forgets not in the Quiet Land.
And holds within the hollow of His hand,
His dear, remembered Dead.

— E. L. THOMAS, in *Sunday Magazine*.

Smith.—Rev. W. W. Smith, who, with Mrs. Smith, came to Los Angeles, Cal., from Worcester, Mass., a little over one year ago, died at the home of their daughter, Mrs. Geo. W. Haynes, Friday morning, July 19, 1901.

Mr. Smith was of Methodist ancestry and associations. His father was a minister of that faith; his two brothers-in-law, Rev. W. S. Studley, D. D., and Rev. Solomon Chapin, D. D., were both prominent Methodist ministers; and Mrs. Smith's brother, Rev. Otis Cole, is a member of the New Hampshire Conference. In young manhood Mr. Smith obeyed the heavenly call to preach the Gospel. He thoroughly qualified himself for that important work and faithfully toiled in the same until failing health required a release from the regular duties of the pastorate. He was a diligent student all his life, and though constantly afflicted with a frail, suffering body, he reached unusual scholarly attainments. He could read Hebrew, Greek—both ancient and modern—Sanskrit, Latin, Arabic, French, German, Spanish, Italian, Portuguese, Swedish, Norwegian, Hungarian and Russian. He was also an accomplished musician and possessed poetical gifts of a high order which he frequently exercised. Yet, with all his culture, he remained the same modest, unassuming Christian minister.

The weakness and pain of his declining days, soothed but not removed by the tender ministrations of his devoted wife and kindred, were borne without a murmur, and, through all, his confidence and joy in the Lord increased as the earthly veil was lifted and the eternal glories revealed.

His funeral, which was held Monday afternoon, July 22, was largely attended. The services were conducted by Rev. A. W. Bunker, pastor of the Union Ave. Church, Los Angeles, a close friend and former member of the same Conference. The Divine Presence was near to comfort and inspire. The floral offerings were many and exceedingly beautiful. At the home the Euterpean male quartet touchingly sang "Now the Day is Over," "Nearer, My God, to Thee," and "Saviour, Comfort Me;" and at the grave—a lovely spot in Rosedale Cemetery—they sang most tenderly, "The Christian's Good Night."

A. W. BUNKER.

Brackett.—Sarah A. Brackett, daughter of Benjamin and Lavinia Cunningham Brackett, was born at the old home of her father's family, near Cunningham Pond in Peterboro, N. H., Nov. 26, 1836, and died at her winter home on Concord St. in the same town, on Sunday morning, May 12, 1901.

Her early life was spent in her native town, where she attended the district schools for a time and later was a student at Hancock, N. H., at Appleton Academy, New Ipswich, N. H., and at Waltham, Mass. In early life she sought the Saviour, and though brought up under other influence, she cast in her lot with the little Methodist Church of her native town. For seven years she was a teacher in the Peterboro schools, and in that time taught in every district in town save one. For four years she was an instructor in the Industrial Home for Girls at Deer Island, Mass., and later was principal of the Licensed Minors' School at the North End in Boston, the largest of its character in that city. Here for eighteen years she toiled when by failing health she was compelled to give up her work and return to Peterboro, her early home. There for about sixteen years and up to the time of her death she gave her life to her friends, to many others in deeds of kindness, and to the little church of her choice to which she was intensely loyal and in which she was most helpful, giving cheerfully both her time and money for its maintenance. Although of a quiet disposition, she helped in church and in charitable work in so many ways that she will be greatly missed both by the church and the community.

During her last illness Miss Brackett especially appreciated every kindness shown her by many friends and neighbors. The death of her brother Samuel in April, 1889, was a great sorrow, and three weeks before her demise her brother Joseph passed away. This last affliction seemed to hasten her own departure. Her efforts to save the beloved brother were too great for her feeble frame to endure, and afterward she sank speedily away. Of a family of ten children, only one, George G., survives. Her niece, Mary Cora, daughter of her brother Samuel, has been with her as a companion during the last fifteen years of her life. She keenly feels her great loss. May there be a glad reunion on the other shore! Among those who will greatly miss the departed one is Miss Annie M. Grimes, a life-long friend, who has been in the family much, and, like a loving daughter, has watched over her again and again during periods of extreme illness when it was thought that recovery was impossible. She feels that she has indeed lost a friend. May He who comforts the mourner greatly comfort her!

The funeral services were held at the home on Tuesday afternoon, May 14. Her pastor, Rev. H. B. Copp, was assisted in the services by Rev. DeForest Safford, of the Baptist Church. A quartet of friends sang three beautiful selections—"Sister, thou hast gone before us," "Shall we meet beyond the river?" and "The Christian's good-night." The six pallbearers were from among her old pupils, now men of prominence in the town. They laid her to rest under the trees in the family lot in the village cemetery to await the resurrection of the just. Her end was peace; her works do follow her. Truly, blessed are the dead who die in the Lord.

GEORGE H. HARDY.

Hilliard.—Mrs. Rebecca (Cook) Hilliard, of Provincetown, Mass., ceased to live in the fleshly temple at 7 P. M., Aug. 4, 1901, at the age of 87 years, 11 months, and 14 days.

A native of Provincetown, she was married to Mr. Nathaniel L. Nickerson in 1833. Of this marriage two children were born, but after a married life of only six years the husband was lost at sea. The widow then learned dressmak-

ing, and supported her family for eleven years, when she was married a second time, Aug. 4, 1850, to Mr. Thomas Hilliard, a man of firm Christian integrity, with whom she lived happily until death removed him, April 9, 1879. In the meantime, one of the daughters, Aphie, and two children had also been claimed by death, and Mrs. Hilliard, again left a widow, with her daughter, Rebecca, spent six months in the West; but returning to Provincetown, the two have lived together in the old home for over twenty years.

Converted in girlhood, Mrs. Hilliard has ever maintained a steadfast Christian integrity—a member of the Methodist Episcopal Church. During the period of her first widowhood she had a very remarkable experience one evening in her own home. Weary with her work, she read the passage concerning "the fountain opened up in the house of David for sin and uncleanness," and as she dropped on her knees for prayer, she seemed to hear a voice which said, "For what will you pray?" and she answered, "For victory." Another question seemed to say, "And how will you obtain the victory?" Her reply was, "Through the precious blood of Jesus." Then she seemed to see Him standing by her side, while the blood flowed from His wounds and poured over her soul. She said her soul seemed washed as white as snow. She spent most of the night in praise, and never after doubted her acceptance with God. For years she has been a rare Christian character, and one of the strong lights and valuable helpers in Centenary Church.

One brother, in a family of eleven children, E. Kibby Cook, with other more distant relatives, and the remaining one of her two daughters, are all the near ones who are left to mourn her removal from them. She was conscious to the last, and a few hours before the end she said to her pastor: "There is no fear, I am ready, and long to go."

The funeral service was held in her home, Aug. 17, by the pastor, assisted by Rev. Wallace Cutter, a local preacher in the local church, in the presence of a large company of friends, who will not forget Rebecca and the aged brother in their bereavement.

L. H. MASSEY.

The Value of Charcoal

Few People Know how Useful it is in Preserving Health and Beauty

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form, or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost out twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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MISSIONARY BOOKS

Members of auxiliaries and pastors wishing to study missionary books can secure them from the Loan Library at the Depot of Supplies of the New England Branch, W. F. M. S., at 36 Bromfield St., Boston, by the payment of postage and five cents a week. The list will be extended from time to time, and notice given in these columns. While it is desirable to have all the best books in one's own library it is not always possible, and this is designed to place all the missionary works within the reach of students. Gifts of new books will be helpful.

On Africa

A Life for Africa. E. C. Parsons.
African Work for African Women.
A Lone Woman in Africa. McAllister.
Among the Wild Nagouti. W. A. Elmslie.
David Livingstone. Montefiore.
Forty Years among the Zulus. Tyler.
Moravian Missions. Thompson.
Seven Years in Sierra Leone. Pierson.
Samuel Crowther. Page.

On China

China in Outline. Gracey.
China, the Long-lived Empire. Scidmore.
Chinese Characteristics. Smith.
Chinese Central Asia. 2 vols. Lansdell.
China and the Chinese. Planchett.
Dawn on the Hills of T'Ang. Beach.
Hu Yung Mi.
Introduction for Chinese Women. Baldwin.
Mother Goose Melodies in China. Headland.
Overland to China. A. C. Colquhoun.
The Sister Martyrs of Kucheng. Berry.
The Chinaman as We See Him.
The Crisis in China. G. B. Smyth.
The Real Chinaman. C. Holcombe.
The Siege of Peking. Martin.
Village Life in China. Smith.

On India

A Winter in India. Knox.
An Artist in the Himalayas. McCormick.
Behind the Purdah.
The Cobra Den. Chamberlain.
Chundra Lela. Lee.
Darjeeling. Lee.
From Boston to Bareilly. Butler.
Four Years' Campaign. Taylor.
Glimpses of India.
India and Malaysia. Thoburn.
In the Tiger Jungle. Chamberlain.
Mary Reed. John Jackson.
Once Hindu, Now Christian. Mitchell.
Pundita Kamabai. Dyer.
Phoebe Rowe. I. Thoburn.
Six Years in India. Humphrey.
Sooboonagam Ammal. Stephens.
The Land of the Veda. Butler.
The Wrongs of Indian Womanhood. Fuller.
Ten Pictures of India. Foss.
The Child of the Ganges.

On Japan

Fairy Tales in Japanese. Ballard.
From Far Formosa.
Gist of Japan. Perry.
Japanese Girls and Women. Bacon.
Japanese in History. Griffis.
Japanese Regeneration. Cary.
Jinricksha Days. Scidmore.
Joseph Hardy Neesima. Davis.
Rambles in Japan. Tristram.
The Mikado's Empire. Griffis.
Unbeaten Tracks in Japan. I. B. Bishop.
Honda the Samurai. Griffis.

On Korea

Every-Day Life in Korea. Gifford.
Korea, Within and Without. Griffis.
Korea and her Neighbors. Bishop.
Korean Sketches. Gale.

On Mexico

Mexico in Transition. Butler.
Sketches of Mexico. J. W. Butler.

On South America

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BEGINNING OF THE ECUMENICAL CONFERENCE

WHILE this issue of ZION'S HERALD is leaving the press, the third decennial Ecumenical Conference of all branches of world-wide Methodism is holding its opening session in the time-honored Wesley's Chapel, City Road, London. The exact dates are Sept. 4-17, inclusive. In addition to the sessions in the Chapel there will be night meetings in St. James Hall, and possibly in other public places. The program has been arranged so that advantage can be taken of exceptional circumstances that may arise, especially in connection with the evening services. We printed the official program in full in our issue of June 26, on the inside of the cover, and the daily proceedings may be followed by consulting it. Late advices from London are to the effect that some changes may be necessary, owing to the unavoidable absence of several speakers and essayists, but competent substitutes are available; therefore each topic designated will be presented.

Bishop Galloway, on account of detention in Brazil, is not able to be present to preach the opening sermon. The Conference will doubtless hear him at a later date. Rev. Hugh Price Hughes, the most eloquent Wesleyan preacher of England, and whose fame has reached the United States, will not be able to participate in the Conference because of illness. He was expected to present the very important subject, "How to Mobilize the Whole Church"—a topic which he is especially qualified to treat. His absence will be a keen disappointment to the delegates from this country. Bishop Hurst may take the place of Bishop Goodsell in opening the discussion on, "The Influence of Methodism in the Promotion of International Peace." A substitute will be found for Chief Justice Lore, of Delaware, who was assigned to present the subject of "Gambling." Among the prominent English preachers who will take part are Dr. Thomas Allen, Dr. T. B. Stephenson, and Rev. Charles H. Kelly. R. W. Perks, who is associated with Mr. Yerkes in underground railway enterprises in London, will be active in the Conference. Sir Henry Fowler will preside over one of the most important meetings. After the close of the Conference the English Methodists of different branches will hold supplementary meetings in several provincial towns and thus widen the interest and feeling awakened by the great gathering.

For the benefit of the new generation of Methodists we will presume to explain that "ecumenical" means general or universal—hence the gathering under consideration is a "general or universal" Conference of Methodists. It is not, however, a legislative body. The delegates have no power to commit their respective organizations by expressions of opinion or by voting on resolutions. Everything directly affecting the organism of the different branches is rigidly excluded. This would seem to leave a narrow margin as a basis for an "ecumenical" conference, but a closer inspection will show that Methodists have a great deal in common that is not included in

church government. Evangelism, civic reforms, and general philanthropy constitute a large field in which they can meet and cultivate the fraternal spirit without fear of consequences. Methodism is a tree with many branches—nearly thirty distinct denominations tracing their ecclesiastical lineage back to the Wesleys. They are separated largely over differences in doctrinal emphasis and form of church government. In doctrinal essentials they are generally agreed.

A desire to promote Christian unity led to the first Ecumenical Conference, which was held in City Road Chapel, beginning Sept. 7, 1881. At that gathering twenty-eight different branches of Methodism were represented by four hundred delegates equally divided between ministers and laymen. The second Conference was held in Metropolitan Church, Washington, D. C., beginning Oct. 7, 1891, with five hundred delegates in attendance. Between the first and second Conferences Methodism in general advanced from a membership of barely 5,000,000 to over 6,500,000—a net gain of 1,500,000 in ten years. The present membership in round numbers is 7,400,000, making the gain in the last decade only 900,000. There is no increase in the number of delegates to the third Conference; the number remaining the same as ten years ago—two hundred from British Methodism and three hundred from American Methodists. The leading branches in England are: Wesleyan Methodists, Irish, New Connexion, Primitive, Bible Christians, and United Methodist Free Church. Australian Methodists are classified with the British as part of the "Eastern Section." In the United States or "Western Section" are found: Methodist Episcopal, Methodist Episcopal, South, Methodist Church of Canada, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Colored Methodist Episcopal Church, Methodist Protestant, and United Brethren. In each section there are numerous smaller independent bodies

of Methodist origin which are represented in the Conference and help swell the grand total of denominations. While there will be no legislation at the Conference it is inevitable that a free exchange of information and opinions by representative men of the different branches will operate powerfully in promoting unity of spirit amidst a diversity of methods which, after all, is the chief thing to be desired among Christians.

As has been previously announced, this paper will be represented by Rev. E. O. Thayer, D. D., of Portland, Me., presiding elder of Portland District, and Rev. L. H. Dorchester, of the People's Temple, Boston. These gentlemen will make full abstract reports of the proceedings, which will appear in our columns at the earliest possible moment. Besides, several delegates to the Conference will favor our readers with personal impressions of the body.

Testimony Concerning the Canteen

GEN. A. S. DAGGETT, recently retired, is an honored officer who has served in the army ever since the beginning of the Civil War. He commanded a company for twenty years; was a colonel in the Pekin relief expedition, and was promoted, on recommendation of Gen. Chaffee, for meritorious conduct. Evidently he knows thoroughly the conditions in the army. He writes of the canteen:

"The canteen stands as a constant invitation to the total abstainer to drink, as a temptation to the moderate drinker to drink more, and as a convenience to the drunkard to load up on beer when he has not the means to obtain anything stronger."

"The constant presence of the canteen and the credit system offer opportunities for the soldiers to keep slightly under the influence of liquor all the time. It was no unusual thing to find a company (I commanded a company more than twenty years), on inspection, with a majority of its men more or less under the influence of liquor, but not so much as to subject them to punishment; but they could not perform their duty as well as they could if they had not been drinking."

Gen. Daggett also says:

"There doubtless have been cases when the canteen has been of temporary benefit. It is said that falsehood may be of temporary benefit to him who avails himself of it. But it will be ruinous to him in the end. So will the canteen system be to the army."

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